

YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIATIONS

MANUAL

FOR

JUNIOR CLASSES.

1903-1904.

SUBJECT

THE ANCIENT PROPHETS.

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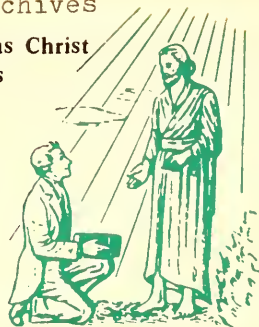
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PREFACE.

The chapters herewith submitted are written in simple story-form, arranged with sub-topics so that when necessary assignments may be made to several members of the class. In every case, however, all of the class should be encouraged to read the entire chapter. The lessons are only outlines. Many of the most instructive and interesting details are purposely omitted, with the intention that the teacher shall introduce these at the proper time. Care should be taken to emphasize the character of the man considered, giving a subordinate place to many of the historical facts, and making in every case the commendable characteristics stand out boldly. The references, questions, and suggestions relating to the lessons, do not follow the respective chapters, but are given at the end of the treatise. The reason for this arrangement is to relieve the chapters of the appearance of a task and thereby make the manual more attractive. Two characters are taken from the Book of Mormon and are considered in their proper chronological place. The life of Enoch is taken from the Pearl of Great Price. The object of introducing these characters, is to associate the Book of Mormon, which is an ancient record, and the "Writings of Moses" and the "Life of Abraham," as found in the Pearl of Great Price, with the Old Testament scriptures.

It is to be hoped that all class leaders, in this department, will read with care the references here given, which are extremely few. Many of the lessons contain but a brief history of the period which they cover, and in most cases will need to be freely supplemented by the teacher. The persons selected as class leaders will, without doubt, have a good general knowledge of the subject already; but to obtain the best results, they should come to the class, not only with a full knowledge of the subject, but the lesson should be carefully reviewed beforehand so that they bring to this important task a fresh knowledge.

The questions prepared on the respective chapters are by no means exhaustive, but are simply designed to bring out the main facts in the lesson. The experienced teacher, with the class be-

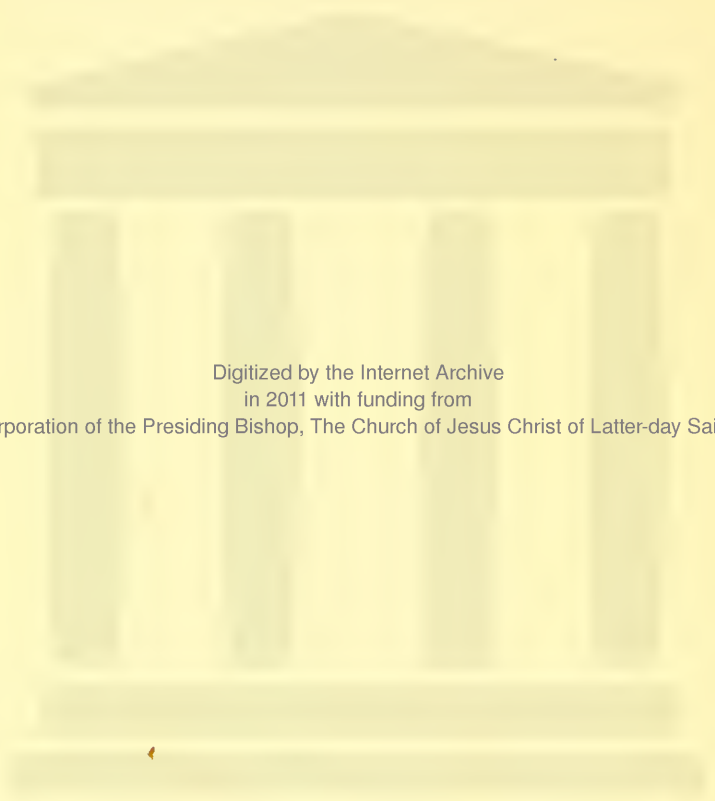
fore him, can always adapt questions to the class and may never have occasion to refer to these. As a general rule the questions should be such as to require reflection and comparison. Take for example, question 3, Ch. I, "Show that the steps of creation were natural and progressive." The answer called for in this question, may be brought out by numbers of subordinate questions; as: Why did the dry land appear before grass and trees grew? Which was created first, animal or plant life? Why? etc.

The junior class, it must be borne in mind, is not a separate association, but is simply one part of the regular association separated for class purposes only. The Preliminary program, outlined in the senior manual, is designed for the entire association and should be gone through while the two classes are together.

Two sessions have been set apart as testimony meetings, during which the regular manual lesson should not be taken up. Testimony meetings in the junior class should be held at the same time that these meetings are held in the senior class. Experience has shown that testimony meetings with boys of this age are not highly successful except where they are conducted by persons of considerable experience. In order, therefore, that these meetings may be made faith-promoting, it is necessary for the class leaders to make special preparation; either by selecting appropriate stories from the "Faith Promoting Series" and assigning them to the boys, or by encouraging them to speak of circumstances and experiences with which they are acquainted. In this department of the work particularly, it is necessary that those who conduct the meeting seek earnestly for the Spirit of the Lord and endeavor to banish levity and disorder. A spirit of solemnity and reverence should prevail. Faith is a gift of God and depends more on the condition of the heart than on the information of the head.

Repetition is the mother of memory. Frequent reviews, when properly conducted, are the best means of fixing facts in the memory. In each lesson, at least one good point should be selected, and then by frequent reviews these points should be impressed upon the minds of the boys. If this plan be intelligently followed, there will be associated with each character impressions for good that will be everlasting.

The committee is indebted to Nephi Anderson, superintendent of Y. M. M. I. A. of Box Elder Stake, for many helpful suggestions and for the chapters on Samuel, Saul and David, all of which were written by him. It gladly takes this opportunity of thanking John H. Evans, of the Latter-day Saints' University, for writing the excellent chapters on Adam, Enoch, Solomon, and Nephi; and also for reading the manuscript and the proof sheets of this manual. The committee is, moreover, deeply indebted to Mr. Evans for his literary criticisms and many valuable suggestions which are embodied in this manual.



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BIOGRAPHICAL SKETCHES:

ANCIENT PROPHETS.

CHAPTER I.

ADAM.

In studying the life of Adam, we learn something about the creation of the world, the fall of man, and the principles and ordinances necessary to redeem man from the effects of the fall.

I. THE CREATION.

The creation of the world and man occupied six periods of time. In the first period, God said, "Let there be light;" and there was light. Dividing the light from the darkness, he called the light day and the darkness night. Then he made the air, which we breathe and which is so necessary to life. Next the seas and the dry land appeared, but without animals or plants. The sun and the moon and the stars, during the fourth period, were set in the heavens to give light upon the earth; the greater light to rule the day and the lesser to rule the night. In the fifth period he created the fishes that swim in the seas and the fowls that fly in the air. Last of all came beasts, insects, and animal life generally, with man to crown the whole work of creation. Then the Lord rested, calling the seventh period "Sabbath," which means "rest." This is why he has commanded us "to remember the Sabbath day, to keep it holy."

The Bible tells us that man was made of the dust of the earth. But this does not mean that his spirit, or mind, was so made. Before the earth was formed, there dwelt in the presence of God millions and millions of spirits, that were to come and live here. Hence, men and women existed before they lived here in the flesh.

Two of these immortal beings, the Lord brought here for the purpose of peopling the earth. He called them Adam and Eve. This is how it is that man is superior to the dust and to the animals. Have you ever thought that man is the most perfect, the most beautiful, and the most wonderful thing in the world? Yet beautiful and wonderful as the body is, the mind, or spirit, is far more so—it is that part of us which thinks, and loves, and remembers. Then, too, man is the only animal that walks upright, and this is because he was made in the image of God his Father. Is it strange then that the Lord placed him at the head, giving him dominion over the fish of the sea, the fowl of the air, the cattle, and all the earth?

II. THE FALL OF MAN.

The Lord placed Adam and Eve in the beautiful garden, which he named Eden. In this garden there was a tree called the Tree of Knowledge, the fruit of which our first parents were told not to eat. "In the day thou eatest thereof," said the Lord to Adam, "thou shalt surely die." But Satan, the father of lies, persuaded Eve to eat of the forbidden fruit. She gave some to Adam, and he ate of it. Eve was deceived by Satan, but Adam was not deceived. Adam knew that after eating of the fruit Eve would die, while he should remain alive forever, and be separated from his wife. So in order to be with Eve, Adam partook of the fruit.

Now, before Adam and Eve ate of the forbidden fruit, everything was in a perfect state. There were no poisonous weeds or thorns and thistles to mar the earth and destroy life. The animals lived in peace with one another and with man. There was no disease, or sorrow, or death. And what is more, these conditions would have continued so forever, if it were not for this transgression of our first parents. But the fall changed all this. Everything became subject to death—man, animals and plants—everything fell with Adam. Then were there thorns and thistles and noxious weeds introduced; strife and bloodshed among the animals; and pain and toil and suffering among men.

But we must not think from all this that the fall was a mistake; for it was not. "Adam fell," the Book of Mormon tells us, "that man might be, and men are that they might have joy." The first part of this sentence means that Adam and Eve would have

had no children if they had not fallen. The second part means that they had to come into contact with evil before they could know what good is; to have sorrow, pain and death, before they could appreciate joy and eternal life. You know that if you had never been able to see you could not appreciate the beautiful colors of the trees, the flowers, and the birds; any more than you could know the value of health if you had never been sick. Eve knew all this afterwards; for she said to Adam: "Were it not for our transgression we never should have had sons and daughters, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth to all the obedient."

III. AFTER THE EXPULSION.

Driven from Eden, Adam and Eve began to till the earth. Children were born to them, sons and daughters; so that they were no longer alone. According to a commandment of the Lord, Adam offered up sacrifices. One day an angel appeared to him and asked: "Why dost thou offer up sacrifices unto the Lord?" And Adam replied: "I know not, save the Lord commanded me." Then the angel told him that it was in the likeness of the Great Sacrifice, in which Jesus was to be offered up for the sins of the world. The Lord gave Adam the gospel, which he taught to his children. "And it came to pass that, when the Lord had spoken with Adam, he was caught away by the Spirit of the Lord, and was carried down into the water, was laid under the water, and was brought forth out of the water. And the Spirit of the Lord descended upon him." Thus he was born of the water and of the Spirit, becoming a son of God.

It is at this time that we learn of the first murder. Cain and Abel were brothers, Cain being the elder. He was a tiller of the soil; his brother Abel, a tender of flocks. They both offered sacrifices to the Lord. But Cain was jealous because Abel's offerings were accepted while his own were not; for he did not make the offerings in the right spirit. So he became angry with Abel, and killed him. After this horrible murder, the Lord said to Cain: "Where is thy brother Abel?" And the wicked man answered:

“Am I my brother’s keeper?” But God knew Cain’s heart. “Cursed shalt thou be,” said the Lord, “a fugitive and a vagabond shalt thou be in the earth.” And he set a mark upon Cain, lest any, finding him, should kill him.

IV. ADAM-ONDI-AHMAN.

We pass now to the last days of Adam on the earth. He is nine hundred and thirty years old. He has called together his posterity in the valley of Adam-On-di-Ahman, which we know from modern revelation is situated near Independence, Jackson county, Missouri. Among these there are Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methusaleh, all high priests like himself, and men of God. Here, three years before his death, he bestows upon them his last blessing. The Lord appears unto them, and they arise and bless Adam, and call him Michael, the Prince, the Archangel. “And the Lord ministers comfort unto Adam, saying unto him, I have set thee at the head—a multitude of nations shall come of thee, and thou art a prince over them forever. Adam stands up in the midst of the congregation, and notwithstanding he is bowed down with age, being full of the Holy Ghost, predicts whatsoever shall befall his posterity unto the latest generation.”

CHAPTER II.

ENOCH.

The Prophet Enoch is one of the most interesting characters in the Bible because of his faith and righteousness, and because also of the very unusual thing that happened to him and his followers.

I. A WICKED RACE.

It was a long time after the birth of Adam. The people were no longer confined to one part of the country, but were scattered over nearly all parts of the earth. The Scriptures say that there were "hosts of men" in the land. They did not of course live in large and crowded cities, or even towns and villages, as we do today. They were more like the farmers and herdsmen of our time; only, they dwelt in tents and moved about from place to place as there was need. One thing, however, marked this race as peculiar among all the children of men that ever dwelt on the earth, or indeed that ever were to dwell on the earth. And that was their extreme wickedness. The Lord said at this time: "I can stretch forth mine hands, and hold all the creations which I have made; and mine eye can pierce them also. But among all the workmanship of mine hands there has not been so great wickedness as among this people." What a dreadful testimony is this!

Once in a certain part of this ancient world the people were moved by a very strange thing. The whole country was in an uproar. Men disputed with their neighbors about it, and grew angry in their talk. The cause of all this was that a prophet had risen to chide the people for their sins. Men said to their tent keepers: "Tarry ye here and keep the tents, while we go yonder to behold the seer; for he prophesieth and there is a strange thing in the land; a wild man hath come among us."

II. THE SEER.

Long before this—at least it would be called a long time in our day—a young man named Enoch was journeying from one part of the country to another, when the Lord appeared to him. Enoch, of course, was not counted among the wicked men of the earth. On the contrary, he was descended from a line of prophets and men of God. The Bible tells us that he was the son of Jared, who was the son of Mahalaleel, who was the son of Cainan, who was the son of Enos, who was the son of Seth, whose father was Adam. So that Enoch was the sixth from Adam, and was the great-grandfather of Noah, in whose days came the flood. Hence it was that God appeared to Enoch instead of any of the wicked men of his day.

The Lord said to Enoch: “My son, prophesy unto this people, and say unto them—Repent, for thus saith the Lord: My fierce anger is kindled against this people, for their hearts have waxed hard, their ears are dull of hearing, and their eyes cannot see afar off. And for these many generations have they gone astray, and have denied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments which I gave unto their father Adam.”

Enoch, bowing himself to the earth before the Lord, replied in the humility of his heart: “Why is it that I have found favor in thy sight? I am but a lad, and all the people hate me. Beside, I am slow of speech. Wherefore am I thy servant?”

“Go forth,” said the Lord, “and do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled; I will give thee utterance, for all flesh is in my hands. Behold, my Spirit is upon thee; all thy words will I justify. The mountains shall flee before thee, and the rivers shall turn from their course. Thou shalt abide in me, and I in thee; therefore walk with me.”

Filled thus with the Holy Spirit, and commissioned by the Lord's own voice, Enoch went forth to proclaim repentance to the people, standing on the hills and the high places of the earth.

This, together with the strange message he bore and the report that he had had visions made his appearing strange and unusual. So men came to hear him in great multitudes.

III. THE MESSAGE.

This strange Prophet told the people of all their wickedness, and pointed out the way in which they could escape the doom that would surely follow their sins. He related the vision in which he was called to preach; he spoke of the creation of the world and of man; of the fall of Adam and its consequences to the race; of the temptations that Satan threw in their paths; of the atonement which Jesus would make for all men; and, finally, of the constant endeavors of Adam and other prophets to serve the Lord and place before His children the gospel.

But all this was unwelcome tidings to most of those who heard Enoch. They gnashed their teeth in rage at his hard words, as they thought. Nevertheless, many people believed in him, repented of their sins, were baptized, and given the Holy Ghost, and walked uprightly afterwards. Once those who did not believe him came up to battle against Enoch and his people. But how terribly were they routed. Enoch "spake the word of the Lord," we are told, "and the earth trembled, and the mountains fled, even according to his command. The rivers of water were turned out of their course; the roar of the lions was heard out of the wilderness, and all nations feared greatly, so powerful was the word of Enoch and so great was the power of the language which God had given him." Thus was the promise of the Lord fulfilled.

IV. THE GREAT VISION.

One of the things that were commonly reported of Enoch was that he was a "Seer;" that is, one who sees things that are not visible to the natural eye. And truly might he be called a Seer; for among the visions that have been given by the Lord to his children there are very few greater than those that were granted to this man of God. At one time Enoch asked the Lord some questions

concerning the future of men and of the world. The Lord, in reply, gave him a vision in which the future happenings of the world passed before him somewhat as things do in the moving pictures of that wonderful machine called the kaleidoscope. He saw the gross wickedness of the people among whom he preached; he beheld the flood coming upon the earth and destroying all men, except Noah and his family; he viewed the spirit world in which the spirits of these wicked people should wait for deliverance; he witnessed the toil and suffering of Jesus, the Righteous One; and he looked upon the last days of the world when peace should reign for a thousand years, when the earth and the wicked should be destroyed, and when the righteous should be crowned with eternal life.

Once, when this great panorama had reached a certain stage, Enoch beheld that the Lord was weeping. The great God of the heavens and the earth was in tears! "And Enoch said unto the Lord: "Thou art holy, and from all eternity to eternity; and were it possible that man could number the particles of the earth, yea millions of earths like this, it would not be a beginning to the number of thy creations; nought but peace, justice and truth is the habitation of thy throne, and mercy shall go before thy face and have no end—how is it that thou canst weep?" The Lord replied that it was because men would be so blind to that which was for their best good as to go on sinning till in mercy they had to be destroyed from the face of the earth; whereas if they would but see and do what was right they would have glory and power added upon their heads forever.

V. "ZION IS FLED."

And now we come to a very strange thing. The people who accepted the teachings of Enoch were collected into one place. "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness." There were no poor among them. They had "all things in common." The "city" was separated from the rest of the world. The giants of the land stood afar off in fear; for "there went forth a curse upon all people that fought against God." From that time forth there

were wars and bloodshed among those without the city: but "the Lord came and dwelt with his people." And the fear of the Lord was upon all nations by reason of the glory which He poured out upon his chosen saints. In course of time when the righteousness of these children of the Lord had reached a fit point, the city was taken up entire from the earth. Zion was not, for God had received it up into his own bosom; and hence went forth the saying, "Zion is fled."

The Prophet Enoch in the great vision of the world, which we have already described, saw the translation of his people and himself and also the return of the city to the earth to meet the inhabitants of the New Jerusalem, which is yet to be built. "And we will fall upon their necks," said the Lord to Enoch, "and they shall fall upon our necks, and we will kiss each other."

CHAPTER III.

NOAH.

The Prophet Noah was another Adam to the world; for in his day all men, except himself and family, were destroyed for their wickedness, and the earth was re-peopled. He stands out as a mighty man of the Lord, bold and absolutely without fear of man in preaching a doctrine which the people around him tried their best to laugh down. He had courage and faith and strength of the highest order.

I. THE FLOOD.

More than fifteen hundred years had passed away since Adam and Eve were driven from the garden of Eden. During this time the people had become proud and wicked. Even the children of righteous Seth, who were called "the Sons of God," had become corrupt. Still God bore with them patiently. Again and again He called them to repentance, but the call was made in vain. At length, He determined by one stroke to destroy the inhabitants of the earth—that earth which He had made so fair and beautiful, but which man had marred with sin. Every family but one was to be swept off. Why this single exception? Amidst all the wickedness that prevailed there stood one mighty man, who had the courage to stand against the taunts of the world.

For nearly two hundred years Lamech and Methusaleh had stood with Noah, but finally they died and Noah was left alone with the world against him. "Faithful among the faithless." A sublime example of heroism! Among all the households in the wicked world but one was a home of peace. There the Sabbath was kept holy; there alone was the voice of prayer heard. And now the Lord honors this righteous man by informing him of the punishment that hangs over the doomed world. He tells him of the coming flood and bids him prepare for it. Observe the goodness of God. He does not send the flood instantly, but grants a period of a hundred and twenty years. Thus He sounds a long

last warning before He pours out His fury upon the corrupt world. How did they spend this time so graciously granted them? "Noah being warned of God of things not yet seen, moved with fear, prepared an ark to the saving of his house." The others, disbelieving this warning, went on with their daily work in carelessness and unconcern. For one hundred and twenty years Noah pleaded with the people to repent. He told them that, if they would turn from their wicked ways, the flood would be stayed, and they might be saved: but they would not listen to him. When he saw their cold indifference he pleaded with them the more earnestly. Then they grew angry with him and tried to kill him. The sacred historian tells us that, "In those days there were giants on the earth, and they sought Noah to take away his life; but the Lord was with him and the power of the Lord was upon him." And thus he was saved from their wicked grasp. Noah continued to show his faith by his works. Plank after plank was added to the Ark till finally it was completed.

Things went on, and the awful day slowly approached. The busy world continued in the usual way. "They ate, they drank, they married, they were given in marriage until the day Noah entered into the ark." Still there were no signs of the threatened flood. As usual, the morning dawned and the evening closed. Day after day the sun shone brightly in the sky. But at length, the heavens grew dark with heavy clouds; and presently "the fountains of the deep were broken up" and the "windows of heaven were opened." The waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heavens were covered. Now the people cried aloud for help: but it was too late; their day of grace was passed forever.

"They trust not the valleys—hope perishes there;
But they rush to the hills with the strength of despair.
The palm-trees are bended by myriads of forms,
As forests are bowed by the spirit of storms.

"There's a hush of the weak, and a cry from the strong,
As the deep rolling waves sweep the wretched along:
But the waters soon close in a midnight of gloom,
And sullenly roll o'er a world-peopled tomb."

II. AFTER THE FLOOD.

For one hundred and fifty days the earth was entirely covered by water. The ark floated meanwhile from some part of the American continent where it was built, till it reached the mountains of Ararat in Asia where it rested. Every now and then towards the end of this long period, Noah would send out a bird from the Ark to see if the waters had gone away. Once he sent out a dove, which returned with an olive branch in her beak. Ever since this time the dove and an olive twig, either or both, have been looked upon as emblems of peace. When the earth was dry, Noah took his family and the animals out of the ark, and began to till the ground and to make a new home.

It is impossible for us to imagine the feelings of the Prophet and his family as they came forth from their long confinement and set foot once more on the newly baptized earth. They knew that of all the people who had inhabited the earth they were the sole survivors. Very naturally their first act was one of worship. They built an altar on which they offered sacrifices to their Great Deliverer. Not only did they thank Him for saving them from the flood, but no doubt they sought protection from future calamities of this kind. They did not know at what time the wickedness of man might provoke the anger of Heaven and bring another desolation of the earth. Hence it was that Noah besought the Lord earnestly not to send another flood upon man. In answer the Lord made a covenant with him not to curse the ground any more for man's sake. "While the earth remaineth," He said, "seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." And so the rainbow was given as a pledge of the covenant. When you see this beautiful token of seven-fold splendor bending through the sky, remember the covenant of the Lord to Noah.

III. THE DISPERSION.

Noah had three sons, Shem, Ham and Japheth. From these sprang all the nations of the earth. The Jews are the chief descendants of Shem. The descendants of Ham went principally to Egypt, and thence we get the race of dark-skinned people.

These descendants of Ham are the most easily traced on account of a circumstance that happened shortly after the flood. Ham committed a grievous sin in which Canaan must have participated. In punishment of this evil deed, the Lord through Noah uttered these words: "Cursed be Canaan; a servant of servants shall he be unto his brethren. Blessed be Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." We can follow the traces of this curse in all the people that have come from Ham. They are a dependent race; born slaves; and cannot be trusted with freedom and independence. On the other hand, "blessings" have followed Shem, and Japheth has been "enlarged." This is a very powerful confirmation of the Holy Scriptures.

CHAPTER IV.

MORIANCUMER: THE BROTHER OF JARED.

America was inhabited more than four thousand years ago. The brief account of the people who came to this land at that time, is contained in the Book of Ether. The man who led the colony, as will be shown, was one of the greatest men of olden times, possessing remarkable faith and leadership.

I. THE TOWER OF BABEL.

Noah lived three hundred and fifty years after the flood. While he was yet alive, some of his posterity, moving westward, settled in the plain of Shinar. They said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make a name, lest we be scattered abroad upon the face of the whole earth." Some historians say that the object of building this tower was to avoid being overtaken again by the flood. But whatever their purpose, it displeased the Lord; for in a very simple, but effective, way, he overthrew their tower. All of the people upon the earth at that time spoke one language, which was the purest and best language ever spoken by man, but of which we know nothing today. The Lord said, "Let us go down and confound their language that they may not understand one another's speech." This he did, and confusion followed; for this reason the place was named Babel. The people not being able to understand one another, it became impossible for them to continue the work. "The Lord also scattered them abroad from thence upon the face of all the earth, and they left off building the city."

Among these people who built the tower there was a man named Moriancumer, who, with his brother Jared, prayed that the language of himself and a few chosen friends might not be confounded, but that they might be able to understand one an-

other. This prayer was answered. The interests of this band of people being thus bound together, the Lord blessed them, and finally led them to the land of America, where they became a great nation.

II. THE PEOPLING OF AMERICA.

Not only did the Lord grant the brother of Jared this request, but He declared that He would lead him to a land choice above all other lands; and further, that no greater nation should exist upon the face of the whole earth than the nation that he and his people should found. We have good reason to believe that both of these remarkable promises were fulfilled. Among all the descendants of Noah at that time there were none perhaps more pure and enlightened than this little company that was brought to the soil of America under divine guidance. The land they occupied was much greater in area, much more fruitful, and possessed more varied resources, than the lands occupied by either the empire of Egypt, of Chaldea, or of Babylon. We therefore conclude that these empires in the days of their greatest splendor did not surpass the magnificence to which the people inhabiting America attained.

They were directed to get both male and female of every kind of animals, to snare the fowls of the air, and also to gather seeds of the earth; and then travel into a valley northward. The name given to this valley was Nimrod. The Lord again appeared to the brother of Jared in a cloud and talked with him for the space of three hours. He directed the people to build vessels and prepare for the perilous voyage across the treacherous deep. These barges, as they were called, were well constructed, being built under divine direction. The Book of Mormon tells us "that they were light upon the water even like unto the lightness of the fowl." Food having been gathered, the plants and animals and fowls caught, all were placed on board with the people. No sooner had they launched upon the deep than a great wind blew upon the face of the water toward the promised land. For three hundred and forty-four days they were tossing on the restless waves. This indeed was a perilous journey. Furious tempests raged, and the little vessels were buried beneath the mountain waves: but the prayer of

faith brought them secure to the shore of the promised land. We do not know where they landed, but it is supposed that it was in the southwestern part of North America.

Before Jared and his brother died, they called their people together and numbered and blessed them. The Lord had told this good man before bringing his company here that "Whosoever shall possess this land of promise henceforth and forever shall serve God or they shall be swept off, when the fullness of His wrath shall come upon them." The Book of Mormon shows the sad fulfillment of these words in the history of the three nations that afterwards inhabited the land. The Lord said also to the brother of Jared: "Whatsoever nation should possess it, should be free from bondage and from captivity and from all other nations under heaven if they would serve the God of the land, who is Jesus Christ." The history of Modern America is a complete fulfillment of this ancient prophecy.

III. THE GREAT VISION.

The brother of Jared is described in the Book of Mormon as "a large and mighty man, highly favored of the Lord." There has never lived a man that has exhibited more faith in God. The Lord gave him such visions as were never given to any other man of whom we have any record. A few instances drawn from the account of this great Prophet's life will clearly show his wonderful faith and devotion to God.

When the vessels were completed, the brother of Jared asked what the people would do for light. The Lord replied, "Ye cannot have windows for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of fire. Behold, ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea; for the winds have gone forth out of my mouth, and also the rains and floods have I sent forth." So the brother of Jared went, as directed, up into a high mountain and melted out sixteen small stones; white and clear, and transparent as glass. These he presented to the Lord and said, "Touch these stones, O Lord, with thy finger and prepare

them that they may shine forth in darkness." And the Lord stretched forth His hand and touched them one by one, and the veil was removed from the eyes of the brother of Jared and he saw the finger of the Lord. And when he saw that it was like the finger of man he was overcome with fear and fell to the earth. The Lord said, "Arise, why hast thou fallen?" And he said unto the Lord, "I saw the finger of the Lord and I feared lest he should smite me." And then, because of this man's great faith, the Lord showed Himself unto him and He said, "Never have I shown myself unto man whom I have created; and never has man believed in me as thou hast. Seest thou that ye are created after my own image?" This is one of the most glorious visions ever given to man. It is written in the third chapter of Ether. The brother of Jared was commanded to write the things which he saw, but what he wrote was to be sealed up until the Lord should see fit to bring it forth.

When this great man died, he left behind him twenty-two children and the beginnings of a mighty race that was to occupy the whole of the American continent.

CHAPTER VII.

ABRAHAM.

Before the gray haired fathers who still remembered the destructive marks of the flood had all gone to their graves, the faith that had saved Noah and his family and brought them safely through the flood had been forgotten, and wicked priests offered human sacrifice to false gods.

In the midst of these conditions there arises a man whom God has chosen to be the founder of a select nation. Great promises are in store for him if he can overcome the trials which stand between him and the fulfillment of these promises. He may easily become the greatest man of his time if he can rise above all the difficulties that confront him. If he will consent to leave his home and become a stranger in a strange land; if he can taste the bitterness of famine and not murmur; if he can endure the pride of wealth and not become vain; if he can be victorious in battle and not covet the spoils of war—if he can do all this, then there is a glorious future before him. If his faith is strong enough to do without faltering what the bravest and best of men would face death before attempting, then he shall become not only a mighty man in the earth, esteemed and honored by all the people, but he shall die the “friend of God.” Let the simple story of his life decide his fate.

I. FROM CHALDEA TO EGYPT.

Abraham was the youngest son of a great chief who lived in the far off land of Chaldea, nearly four thousand years ago. In his young manhood he married a noble woman of extraordinary beauty who shared with him the trials of his eventful life.

While he was yet a young man the call came, “Get thee out of thy country and from thy kindred and from thy father’s house into a land that I will show thee.” He did not hesitate; no in-

fluence could prevail upon him to disrespect this call. He left the home of his childhood, turned his face from the land where his mother and all his dead kindred slept, and went without a murmur into an unknown country. While his father's family did not worship as he did, still they must have loved him fondly: for, rather than part with his company, they concluded to go with him.

So with their long train of loaded camels, followed by numerous flocks and herds, they moved slowly toward Haran, which lies six hundred miles southwest of Ur, in a straight line, but much farther by the winding camel trail. After a weary journey they pitched their tents in the pasture land of Haran. Abraham's father, Terah, who was now two hundred years old, found it very hard, on account of his failing strength, to go farther. Consequently the entire company stayed at this place for five years. During this time the aged chief died, and his supposed burial place is still to be seen in that ancient city.

II. ABRAHAM A TEACHER.

The excellent pasturage for the flocks tempted the older brother, Nahor, to remain in Haran. But Abraham and Lot with their families again faced the perils of the desert. We know nothing of the incidents of the journey, but can see at a glance that it was one of danger. They traveled southwest, and passing by Damascus, soon reached Canaan, which had been given to Abraham and his children after him for an everlasting home. But to his surprise he found it inhabited by roving bands of robbers, who took advantage of lone travelers or any who might not be able to defend themselves.

There was also a famine in this promised land. So he was driven by lack of food and pasturage, from the land for which he had left his native country and kindred. Still, his faith was unshaken. No complaints escaped his lips. Short stops were made first at Shechem and afterwards at Bethel. At each place he built an altar and offered sacrifices. Abraham was homeless in a strange land, disappointed, friendless and childless, yet he gave glory to God.

The famine compelled him to go to Egypt. In this fruitful land he gained a fortune. He also met the most learned men in the world, and was able to teach them the science of the stars. Abraham was a great scholar. First among the seven wonders of the world are the great pyramids of Egypt. They are real mountains of masonry. The largest is nearly six hundred feet high and covers thirteen acres of land. It was built at the expense of many human lives, and at a great cost. They were very wonderful in their construction. Scientists who have studied these pyramids tell us that they were planned by men who had a profound knowledge of mathematics and astronomy. We have very good reason to believe that Abraham was the architect of these pyramids.

III. THE RESCUE OF LOT.

After the famine ceased in Canaan (that was the name given to the land promised to Abraham), Abraham and his nephew with their increased herds and flocks returned to Hebron. Quarrels soon arose between the herders over the pasture land and a separation became necessary. Note what a generous man Abraham was. He left the choice of the country with Lot. "Let there be no strife, I pray thee," said this noble man, "between me and thee; we be brethren. Is not the whole land before thee? If thou wilt take the left hand I will go to the right, or if thou depart in the right hand I will go to the left." Lot selfishly chose the fertile plains of the Jordan, leaving to his generous uncle the rough hills of Bethel. Does it pay to be selfish? Abraham moved his tents to the west and pitched them in the plains of Mamre. Lot went down toward the flourishing cities of Sodom and Gomorrah.

Time passed; nothing was heard of Lot until word came to Abraham's tent that Lot and his family had been robbed and taken prisoners by an army of desperate and warlike people from the east. To a man of Abraham's character there was but one thing to do—that was to rescue his unfortunate nephew. So with three hundred and eighteen trained soldiers and the aid of a few friendly chiefs, this man of peace—but when necessary, every inch a warrior—at the head of his little army, made a swift march of one hundred and twenty miles, overtook the robbers, planned

a night attack, and by a bold and unexpected blow defeated them. The battle was a bloody one in which the kings who captured Lot were slain. Lot was rescued, as also were the people who had been taken captives by these bold invaders.

According to the customs of Abraham's time, all he conquered belonged to him. He could have taken it and added much to his already great fortune; but he refused to take so much as a thread or a shoe string. On his return he was royally received by the people.

Melchizedek, king of Salem, a priest of the most high God, entertained Abraham and blessed him. We are told that Abraham paid to the Lord one-tenth of all he had. This is the first mention of the law of tithing in the Bible.

CHAPTER VI.

ABRAHAM: *Continued.*

IV. THE PLAINS OF MAMRE.

Abraham had been promised that his children should be as numerous as the sands on the seashore or as the stars in heaven. He began now to be old. Though he was rich in gold and silver and owned numerous flocks and herds, still he had no son to succeed him. But the Lord renewed his promise and said to him, "Look toward heaven, and tell the stars if thou be able to number them; so shall thy seed be." Abraham accepted, in full faith, every promise made to him.

While he was living peaceably in the plains of Mamre, a beautiful incident occurred which is most admirably told in Genesis the 18th chapter. Commencing with the first verse, it says:

"And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day. And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man: and he hastened to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat."

Before these messengers left, the hearts of Abraham and his wife Sarah were made happy by the promise of a son. These personages were on the way to Sodom and Gomorrah to destroy those cities on account of the wickedness of the people. They told Abraham the nature of their visit; and the tenderness of his great heart was again shown. By reading the remainder of that chapter, you may see with what respectful reverence and earnest sympathy the great patriarch pleaded for the righteous men of Sodom. The angel said to Abraham, "If you find fifty righteous persons, then I will save the place for their sake." Then Abraham took courage to speak to him several times. Finally the angel said to him, "If you find in Sodom, ten righteous persons, I will not destroy it." Lot had, no doubt, been very successful in getting a great deal of property and had made his home within the gates of the city. But he was in bad company, and only by the warning of the angel did he escape. He was obliged to leave behind him all his possessions. Terrible destruction overtook those cities; for the Lord rained brimstone and fire from heaven and overthrew them, and all of the inhabitants that lived in the plain were destroyed except Lot and his two daughters. In the morning when Abraham looked toward the plains where those cities stood, "Behold and lo, the smoke of the country went up as the smoke of a furnace."

V. THE SUPREME TRIAL.

When Abraham was one hundred years old, his son Isaac was born. And while Isaac was yet a child, Abraham made a great feast in his honor. This was the child through whom the promises made to Abraham were to be fulfilled. He loved the boy fondly. He had endured many trials but the greatest of all was now before him. If he proves faithful in this supreme test, then he is entitled to all the promises made to him. The beautiful account of this pathetic incident is written in the 22nd chapter of Genesis. A part of which is as follows:—

"And it came to pass after these things, that God did tempt Abraham and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom

thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. Then Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

“Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together. And Isaac spake unto Abraham his father, and said, My father, and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

“And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of the place Jehovah-jireh: as it is said to this day. In the mount of the Lord it shall be seen.

“And the angel of the Lord called unto Abraham out of heaven the second time. And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed

my voice. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba."

We can easily imagine that the supremest moment of joy in his life was when he stood by the blazing altar on which burned the sacrifice that had taken Isaac's place, his promised son safe by his side. The holiest joys oftentimes spring from the deepest trials.

When Sarah was one hundred and twenty-seven years old she died and was tenderly buried at the cave of Machphelia, which Abraham had purchased for four hundred pieces of silver. From this time on, the venerable patriarch carefully prepared for the close of life and at the good old age of one hundred and seventy five years he died. He is everywhere known as "father of the faithful" and the "friend of God."

CHAPTER VII.

ISAAC AND JACOB.

I. JACOB'S WIFE CHOSEN.

Isaac, the son of Abraham, spent his youth caring for his father's flocks and herds on the plains of Canaan. Abraham did not wish him to marry one of the women of the land, because they were idolators. So he said to his good and faithful fore-man Eliezer, "Go into my own country and to my kindred and take a wife unto my son Isaac."

Accordingly Eliezer selected ten of his master's choice camels and started on this delicate and important mission. When he finally reached a certain country between two rivers, it was evening and he was tired and sat down by a well. He did not know the people who lived there, nor did he know whom to choose for a wife for Isaac; but he prayed God to direct him, and his prayer was heard. He had scarcely ceased praying when he saw a young woman coming to the well. She carried on her shoulder a pitcher. Going to the well she filled it with water, and as she was returning, the good servant asked her for a drink, which she freely gave to him. Then she drew water for his camels. Now, this was the sign that Eliezer had asked God to give him by which he might know the woman whom he should select as a wife for his master's son. And now he was sure this was the right person. So he took two bracelets of pure gold and put them upon her hand; he also gave her a gold ear ring. Then he asked, "Whose daughter art thou?" She told him that her name was Rebecca, and that she was the grand-daughter of Nahor, Abraham's brother.

Eliezer and his company went to her father's house and stayed there that night with the family. He explained to them the nature of his visit, and asked if Rebecca might go to Hebron and become the wife of Isaac. He told them how the Lord had prospered Abraham, that he was rich in gold and silver, in cattle and sheep,

and had servants, and numerous friends, and was esteemed a great man. They were willing that Rebecca should go, for they believed it was God's will.

So on the following day she left her father, mother, and brothers and sisters, taking only her nurse and maids, and went with Eliezer to Hebron, her future home. At eventide Isaac went out into the field to meditate, and while he was there engaged in quiet thought he lifted up his eyes and saw the company near at hand. Rebecca was made welcome; Isaac loved her, and she became his wife.

Upon this favored son, all the promises made to Abraham were confirmed. He was a calm and thoughtful man of kind and gentle ways, but wise and industrious. He not only kept all his father gave him, but added much to it.

II. ESAU AND JACOB.

God gave to Isaac and Rebecca two sons; their names were Esau and Jacob. Esau was the elder. When he grew up Esau became a wild and roving man, fond of hunting and had no taste for religion, or the refinements of life. Still his father was very much attached to him. In fact, he was his father's favorite. Jacob, on the contrary, was a plain man, dwelling in tents. The Lord told his mother, Rebecca, that Jacob should inherit the blessings promised to his father and his grandfather and that he should become a great man.

One day when Jacob was eating pottage in the tent, Esau said to him, "Give me pottage for I am faint." Jacob said, "Sell my thy birth-right and I will give thee pottage." Esau replied, "Behold, I am about to die, and what profit will my birth-right be to me?" So he sold his birth-right, and Jacob gave him food to eat, and he went away. The birth-right gave the one who owned it the right to receive the father's first blessing.

When Isaac had become old and his eyes were so dim that he could not see, he called to his son Esau and said, "Take now thy bow and go out to the field and get some venison and make savory meat such as I love, and bring it to me that I may eat and bless

thee before I die. Esau went into the field to hunt for venison. Rebecca, hearing Isaac speak thus to Esau and knowing that Jacob was to receive the first blessing, called Jacob and told him that Esau had gone to hunt for venison that his father might eat and bless him. She directed Jacob to go at once and kill two kids, and bring them to her, and she would prepare savory meat, which he could present to his father, and receive the blessing. But Jacob said, "I know my father cannot see, but he can feel. Esau is a hairy man, I am a smooth man; and if my father feels me he will know I am Jacob, and I shall seem to him a deceiver and bring a curse upon me, and not a blessing." But Rebecca told him to go quickly and do as she directed. He obeyed, and brought the kids, which Rebecca prepared. Then taking Esau's clothes, she put them on Jacob. She also put the hairy skins of the kids upon his neck and hands that he might feel rough like Esau. She sent him dressed in this way to his father.

Isaac, believing him to be Esau, ate the meat. He kissed Jacob and said, "The Lord bless thee and give thee plenty of corn and wine. People and nations shall serve thee, and thy mother's son shall bow down to thee." Jacob had scarcely left the room when Esau came in bringing savory meat for his father. When he asked his father to bless him, Isaac was greatly surprised and "trembled very exceedingly." But he could not recall the blessing which he had given to Jacob. Esau then wept bitterly, and pleaded with his father for a blessing, which he received. "Behold," said Isaac, "Thy dwelling shall be in the fatness of the earth, and the dew of heaven from above, and by thy sword shalt thou live and thou shalt serve thy brother." Esau was very angry with Jacob and vowed in his heart that, as soon as their father died, he would kill his brother.

III. JACOB GOES TO HARAN.

These evil words being told to Rebecca, she and Isaac sent Jacob away to live in the country from which his mother came. The young man departed; his mother never saw him again.

Jacob started alone for a city where Laban, his uncle, lived. When it came night he lay down upon the ground with a stone for

his pillow, and soon fell asleep. Then he had a beautiful dream in which he saw a ladder standing upon the earth and reaching to heaven. Angels were ascending and descending on it. The Lord stood at the top of it and said, "I am the Lord God of Abraham, thy father, and the God of Isaac: The land wherein thou liest to thee I will give it, and to thy seed; and in thee and in thy seed shall all the families of the earth be blessed." The Lord promised to be with him and to bring him again in safety to his native land. When Jacob awoke he said, "Surely the Lord is in this place and I knew it not. This is the house of God, and the gate of Heaven." Then he took the stone and set it up for a pillar and poured oil upon it and called the place Bethel.

Jacob went to live at his uncle Laban's, his mother's brother; where he became a shepherd and cared for all Laban's flocks. He was such a faithful and wise manager that Laban grew rich.

IV. JACOB RETURNS.

He lived with his uncle for about twenty years, and then he returned to the land of Canaan. God had blessed Jacob in the meantime, and had given him many children and great possessions of sheep, oxen, goats, and camels. While he was on his journey toward his old home, God appeared unto him and blessed him and gave him the name of Israel, which means prince. Jacob was very much afraid of Esau, for, as you will remember, Esau had sworn to kill him. But after a long absence of twenty years he had forgiven Jacob. When they met, therefore, they embraced each other and wept. Jacob's mother, Rebecca, who had been his truest and best friend, was now dead, but his father was yet alive. Jacob had twelve sons. Among them was Joseph, the child of his beloved wife Rachel.

In our next lesson we will tell about the wonderful experiences of Joseph, who was one of the noblest and most loveable men ever written about.

CHAPTER VIII.

JOSEPH.

One of the most beautiful and pathetic stories ever written is found in the book of Genesis, commencing with the thirty-seventh chapter. A part of it will be given here just as it is written in the Bible. We need only explain that Joseph was the son of Rachel and seemed to be his father's favorite. He was about fifteen years old at this time. His father, to show his affection, made him a coat of many colors. Joseph was hated by his envious brothers who could not speak kindly to him.

I. JOSEPH VISITS HIS BROTHERS.

Joseph had two dreams; in the first, he dreamed that he and his brothers were binding sheaves in the field and his sheaf stood upright, and the sheaves of his brothers stood around and bowed to his sheaf. When he related this dream to his brothers, they were angry, and said to him, "Shalt thou indeed reign over us, or shalt thou indeed have dominion over us?" And they hated him yet the more for his dreams." And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again.

So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said to one another, Behold, this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

And it came to pass when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

II. SOLD INTO EGYPT.

Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood. And they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or not. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons

and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, who had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master, the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hands. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favored.

III. JOSEPH IN PRISON.

Before Joseph had been in the house of Potiphar very long he was falsely accused by Potiphar's sinful wife and thrown in prison. But his good conduct won for him the favor of the keeper of the prison who gave him charge of all the other prisoners.

Pharaoh became angry with his chief butler and chief baker and he had them thrust into prison. One morning when Joseph came in, he found them looking very sad. He said: "Wherefore look ye so sadly today?" They told Joseph that they had dreamed dreams, but could not interpret them. Then by the power of the Lord, Joseph gave them the interpretation. The butler dreamed that he saw a vine with three branches which budded and blossomed and brought forth ripe grapes and that he pressed the grapes into Pharaoh's cup and gave it to him. Joseph told him that the interpretation of his dream was that he would be restored to his place in three days and said to him, "But think on me when it shall be well with thee, and show kindness, I pray thee, unto me.

and make mention of me, unto Pharaoh, and bring me out of this house, for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon." Joseph gave the baker an interpretation which said that in three days he should be hanged to a tree, and the birds should eat the flesh from off his bones. Both of these interpretations were correct.

IV. PHARAOH'S DREAM.

After two full years King Pharaoh had a dream which troubled him and he called together all his wise men of Egypt, but there was none that could interpret it. Then the butler reminded Pharaoh of Joseph.

"Pharaoh sent for Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. The dream of Pharaoh is one: God hath showed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years. And the seven thin and ill favored kine that came up after them are seven years, and the seven empty ears blasted with the east wind, shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land. And the plenty shall not be known in the land by reason of that famine following; for it shall be grievous. And for that the dream was doubled unto Pharaoh twice: it is because the thing is established by God, and God will shortly bring to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him

appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

V. JOSEPH MADE PRIME MINISTER.

And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. And he gave him to wife Asenath, the daughter of Poti-pherah, priest of On. And Joseph was thirty years old when he stood before Pharaoh, the king of Egypt.

And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, for it was without number.

CHAPTER IX.

JOSEPH: *Continued.*

VI. JACOB'S SONS BOW BEFORE JOSEPH.

After the seven years of plenty a famine came over all the countries of the East. Only in Egypt was there no famine. Jacob sent his ten sons to Egypt to buy grain, but kept Benjamin at home.

When Joseph's brothers came, they bowed themselves before him with their faces to the earth. Joseph knew them, but they did not know him, and he spoke roughly to them and asked them where they came from. Joseph remembered the dreams which he had dreamed, then he said unto them, "Ye are spies." And they said unto him, "Nay, my lord, but to buy food are thy servants come. We are all one man's sons. We are true men and not spies." Then they told him that there were twelve brothers, the sons of one man, in the land of Canaan and the youngest was with his father and one was not. And Joseph again accused them of being spies and said: Hereby ye shall be proved: Ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else surely ye are spies. And he put them all together into prison three days. And Joseph said unto them the third day, This do, and live, for I fear God: If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: But bring your youngest brother unto me; so shall your words be verified, and ye shall not die.

And they did so. And they said to one another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them say-

ing, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took Simeon, and bound him before their eyes.

VII. THE SECOND JOURNEY TO EGYPT.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored: and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have you another brother? And we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him, of my hand shalt thou require him: if I bring him not unto thee, and

set him before thee, then let me bear the blame forever: For except we had lingered, surely now we had returned this second time.

VIII. JOSEPH FEASTS HIS BROTHERS.

And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. Take also your brother, and arise, go again unto the man: And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

And the men took that present, and they took double money in their hands, and Benjamin: and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in: that he may seek occasion against us, and fall upon us, and take us for bondmen.

And they came near to the steward of Joseph's house, and they communed with him at the door of the house. And said, O sir, we came indeed down at the first time to buy food: And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought again in our hand. And other money have we brought down in our hands to put money in our sacks. And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refreshed himself, and said, Set on bread. And they drank and were merry with him.

IX. JUDAH PLEADS FOR BENJAMIN.

And he commanded the servants to fill their sacks and put their money in also, and said, "Put my cup in Benjamin's sack." The servant did as he was told, then as soon as it was light in the morning the men were sent away.

Then he told his servant to overtake them and accuse them of having stolen his cup. The man went quickly and overtook the brothers and charged them with having stolen his master's cup. They were greatly surprised and said with whomsoever the cup is found let him die and we will be slaves to my lord. So they searched the sacks beginning with the eldest and found it not until they had searched Benjamin's, which was the last sack. Then they rent their clothes and went back to Joseph and fell down before him. And Joseph said to them, "What deed is this that ye have done?" and Judah answered, "How shall we clear ourselves," but Joseph said, "The man with whom the cup was found, he shall be my slave, but go ye in peace to your father."

Then Judah came near Joseph and told him how his father

loved little Benjamin and how unwilling he had been to part with him, and he said, "It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up to his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

X. JOSEPH MAKES HIMSELF KNOWN.

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near, And he said, I am Joseph, your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

XI. JOSEPH SENDS FOR HIS FATHER.

Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me Lord of all Egypt: come down unto me, tarry not: And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: And there will I nourish thee: for yet there are

five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck: Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house. And it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go get you unto the land of Canaan: And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this do ye: take your wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

XII. JACOB JOURNEYS TO EGYPT.

They returned to Jacob and told him all that had happened. The old man could hardly believe them, but the presents they brought convinced him and he exclaimed, "It is enough, Joseph my son is yet alive. I will go and see him before he dies." Jacob and all his family started toward Egypt, and while on the journey, God spake to the patriarch in a vision, and said, "I am the God of thy father, fear not to go to Egypt, for I will make of thee a great nation. Joseph went out so far as Goshen to meet his father, and when he saw him, he fell upon his neck and wept.

They were made welcome in Egypt and were given the land of Goshen to dwell in. Here Jacob lived seventeen years and died at the age of one hundred and forty-seven. True to his promise Joseph took the body of his father and buried it in Canaan besides Isaac and Abraham. The children of Israel increased in number and riches in Egypt and greatly prospered while Joseph lived. At the age of one hundred and ten years Joseph died and long after, his body was also taken to Canaan.

CHAPTER X.

MOSES.

Among the imposing characters of the Old Testament Moses stands first. Of all the prophets born among the children of Israel, none did more to glorify the Lord than he. Like Joseph, he was connected with Egypt, but in a very different way. Joseph came to Egypt as a slave, and rose from prison to a place next the throne; Moses grew to manhood near the throne, but was driven from it into exile. One was tried in affliction, the other in prosperity. In the story of his stirring life, we shall see that Moses stands as a shining example of unselfishness, a model of meekness. He was a great writer and law giver, a heroic liberator and patriotic leader of a select nation.

I. MOSES IN THE ROYAL FAMILY.

For many years after the death of Joseph the Israelites continued to prosper in the land of Egypt. They increased so rapidly in number and wealth that the idolatrous Egyptians became alarmed and looked with fear and jealousy upon this already powerful people. Consequently they made servants of them and compelled them to labor hard in the fields making brick. They were under severe taskmasters who treated them with the utmost cruelty. The heartless king made a law that every Israelitish boy that was born after this law had been made, should be thrown into the river Nile.

It was under these circumstances that Moses was born, about 1571 before Christ. He was descended from a family belonging to the tribe of Levi. For three months his mother kept him hidden, and when she could no longer hide him she made an ark of bullrushes, lining it with slime and pitch so that it would not leak. The baby was placed in the ark, and the ark was laid among the reeds by the side of the great river. The mother went

away sorrowing, but she left her little daughter Miriam to see what might become of the child. Soon after the daughter of the king, with her maidens, came to the river to bathe. They discovered the ark, and when they opened it, "the babe wept." Then the young woman was filled with pity and said, "This is one of the Hebrew's children." When Miriam heard the princess speak kindly, she said, "Shall I go and call to thee a nurse of the Hebrew women that she may nurse the child?" And she said, "Go." Miriam ran with delight and brought the child's own mother. The sympathetic princess said to her, "Take this child and nurse it for me and I will give thee thy wages." The fond mother took the child and nursed it.

Moses was a beautiful child, and the king's daughter soon learned to love it. "He shall be my son," she said, "and I will name him Moses, because I drew him out of the water." Moses grew to manhood in the palace of the king. The Bible says nothing more about him until he is forty years of age. What a history might have been written of those forty years in the royal family! Josephus, a Jewish historian, speaks of Moses as a general who won a brilliant victory over the Ethiopians. On his return he was no doubt received and banqueted as a conqueror. He was educated, we are told, in all the learning of the most enlightened nation then upon the earth; perhaps adopted as an heir to the throne of Egypt, then one of the most powerful governments in existence. The Egyptians with all their learning and civilization worshiped animals and idols; but Moses remained true to the God of Abraham. It is a wonderful thing that he could have remained true to the God of his fathers and true to his people, while he was for the first forty years of his life surrounded by the wealth and grandeur of the king's court.

II. THE MIDIAN DESERT.

One day when he was about forty years old, he went into the field among his brethren the Israelites and saw how grievously they were burdened. His heart was moved with sympathy by their suffering. When he saw an Egyptian taskmaster smiting a Hebrew, he could not endure it; so he slew the Egyptian and

buried him in the sand. When he came the next day he saw two Hebrews quarreling and told them it was wrong to quarrel. But not receiving kindly his advice, one of them said: "Who made thee a prince and a judge over us? Intendest thou to kill me as thou killest the Egyptian?" Moses became afraid because the king sought to kill him and so he was obliged to go to the desert of Midian, which lies on the eastern shore of the Red Sea.

The land to which he fled is not fertile like Egypt, nor has it great statues and splendid monuments to mark its wealth; but it is a desolate land. A writer who visited it, describes it as "a great and terrible wilderness, where no soft features mitigated the unbroken horror, a land dreary and desolate, yet sublime in its boldness and ruggedness, a terrific and howling desolation." It was here Moses found safety in the home of Jethro, a priest of Midian, whose flocks he tended. Later he married Jethro's daughter. Thus for forty long years Moses sojourned in this barren country, during which time he became familiar with every road and trail, every hill and peak, every way and water course in the wilderness, through which he was some day to lead a vast multitude.

III. THE BURNING BUSH.

While he was watching the grazing flocks near a mountain called Horeb, "an angel of the Lord appeared unto him in a flame of fire out of the midst of a bush. And he looked, and, behold, the bush burned with fire, but was not consumed." Moses said, "I will now turn aside, and see this great sight, why the bush is not burnt." And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, "Moses, Moses," and he said, "Here am I." And he said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. And Moses hid his face; for he was afraid to look upon God.

And the Lord said, "I have surely seen the afflictions of my people which are in Egypt, and have heard their cry by reason of their taskmasters. Now, therefore, I will send thee to Pharaoh, that thou mayest bring forth my people the children of Israel out

of Egypt." And Moses said unto God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" And God replied, "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, behold, When I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt."

IV. PLAGUES AND CALAMITIES.

Moses was given power to perform miracles and show to the children of Israel and the Egyptians that he had been divinely called, and Aaron was to be his spokesman.

Obedient to these commands, Moses and Aaron gathered the elders of Israel and delivered the message to them. These elders accepted them as their deliverers and praised the Lord for His kindness. Then Moses and Aaron with their wonder working rod, appeared in the presence of the king and in the name of Jehovah requested permission for the Israelites to go and hold their feast in the wilderness. The proud king answered: "Who is Jehovah that I should obey His voice? And he only made the burdens of the people heavier. Then the Lord visited upon Pharaoh and his people several of the most dreadful plagues and calamities. Still they did not soften their hearts.

At last Moses told the king that all the first born in the land of Egypt should die and that there would be a great cry throughout the land unless they should consent to let the children of Israel go. Moses directed his people to sprinkle their gate posts and the lintels over their doors with the blood of a lamb so that when the destroying angel should go through the land he might pass them by. "And it came to pass that at midnight the Lord smote all the first born in the land of Egypt from the first born of

Pharaoh that sat on his throne unto the first born of the captive that was in the dungeon, and likewise all the first born of the cattle, and Pharaoh rose up in the night and all the Egyptians, for there was a great cry in Egypt, there was not a house where there was not one dead." And before morning he sent for Moses and Aaron and he told them to take the people and leave the land.

CHAPTER XI.

MOSES: *Continued.*

I. ISRAEL DEPARTS.

When the children of Israel left Egypt there were in all six hundred thousand foot-men, making at least two million people. They took with them the bones of the beloved Joseph. While they were encamped on the western side of the Red Sea, the army of the Egyptians pursued them. The children of Israel were greatly alarmed when they saw them coming and they complained bitterly to Moses, but he said to them, "Fear not, stand still and see the salvation of the Lord." He stretched his rod over the sea, and during the night a strong east wind prevailed which divided the waters so that the children of Israel passed over on dry ground. The haughty Egyptians attempted to follow them, but were overwhelmed in the midst of the sea.

The favor and presence of the Lord was shown to the children of Israel in a cloud by day and a pillar of fire by night. And many wonderful miracles were performed all along their journey to defend and inspire this ungrateful people. The bitter waters of Marah were made sweet and palatable by the powers of God. When they mourned for the "flesh pots of Egypt," quails were sent for food, and manna rained from heaven. In the mountain of Horeb, Moses, by the power of the Lord, brought water forth from the rocks.

While they were encamped near Horeb, Jethro brought Moses' wife and her two sons. Seeing that Moses had more than he could do, he advised him to put wise men as rulers over the people. Accordingly, the people were divided into companies of fifties, hundreds and thousands. Important cases that could not be decided by his lower judges, were brought to Moses who heard and settled them.

II. TEN COMMANDMENTS.

After three months the children of Israel reached Sinai where they remained for nearly twelve months. In this place they beheld the glory of God veiled in the clouds; they heard His voice amid the thunder and felt His mighty power in the shaking earth.

Moses went up to the mount, and received the Lord's will concerning the people. God told him to say to them: "Ye have seen what I did unto the Egyptians and how I bear you on eagles' wings and brought you unto myself. Now, therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people: and all the earth is mine: and ye shall be unto me a kingdom of priests and a holy nation." While they were encamped near the foot of Sinai in the midst of a mighty demonstration of the power of God, the Ten Commandments were given to Moses. The Prophet prepared his people to hear the Lord's own voice from the mount. But when they heard the thunderings and saw the lightnings and the smoke on the mountain, they were afraid and stood afar off. They pleaded with Moses to speak with the Lord for them: they dared not speak with God lest they should die. Again the Lord called Moses up into the mountain, accompanied by Joshua and Aaron and his two sons. Moses alone, however, was called to the summit of the mountain and he remained there forty days and forty nights.

While he was gone the impatient and forgetful children of Israel prevailed upon Aaron to make a golden calf for them to worship. For them to bow down and worship an image made by their own hands, after having received so many powerful manifestations of God, was a sin unpardonable. The Lord said to Moses, "I have seen this people and behold it is a stiff necked people, and, now, therefore, let me alone that my wrath may wax hot against them that I may consume them; and I will make of thee a great nation." Moses showed his great heart by pleading with the Lord in behalf of the weak and rebellious people. They had murmured and found fault with Moses and now the Lord

proposed to destroy them and make Moses mighty in the earth. But Moses would not thus be honored; he finally prevailed upon the Lord to forgive them.

When Moses came down from the mountain and saw them worshiping the golden calf, he was very angry and threw upon the ground the tablets of stone, breaking them in pieces beneath his feet. Then he said, "Who is on the Lord's side? Let him come out unto me." In answer, all the men of the tribe of Levi gathered around him. These men he ordered to go from one end of the camps to the other with sword in hand and slay every one who persisted in his idolatry. They obeyed him, and three thousand men fell that day by their hands, and he went again unto the Lord and said, "This people have sinned a great sin and have made them gods of gold. Yet now if thou wilt, forgive their sin;—and if not, blot me, I pray thee, out of thy book which thou hast written." This is a sublime example of generous patriotism for an ungrateful people. Moses once after this remained in the mountain for forty days and the Lord spake unto him face to face as a man speaks to his friend. When he returned this time, he seemed overshadowed with the power of heaven and his face was so radiant with glory, that in the presence of the multitude he veiled it because they could not look upon him.

III. THE SEVENTY ELDERS.

The children of Israel growing tired of manna, mourned again for flesh to eat. They complained of Moses and made it so hard for him that he said to the Lord, "I am not able to bear this people alone because it is too heavy for me. If thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight, and let me not see my wretchedness." Then seventy wise elders were selected to aid Moses in settling their difficulties and in directing the people. These men were blessed with the spirit of judgment and leadership. One day when two of them were in the camp they were led by the spirit to prophesy, and a young man ran to Moses and said: "Eldad and Medad do prophesy in the camp," and Joshua said: "My Lord, Moses,

forbid them." Moses made the wise reply, "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them."

Miriam and Aaron were displeased at Moses for something he did and they said: "Hath the Lord indeed spoken only by Moses, hath he not spoken by us?" And the Lord heard and was angry at them for "Moses was very meek, above all men which were upon the face of the earth." The Lord reprimanded them for complaining against His prophet, and Miriam was smitten with leprosy, but was saved by the prayer of Moses.

IV. NEAR THE PROMISED LAND.

They were now on the borders of the promised land. Twelve men were selected, one from each tribe, to go and explore the land of Canaan and bring back word. They were gone forty days and visited all parts of the land, bringing with them specimens of fruit and grain. All but two of this company—Caleb and Joshua—lacked faith. The others, when they returned, reported that the land was rich and fruitful, but that it was inhabited by giants who lived in walled cities, compared with whom they were as grasshoppers. This so discouraged the Israelites that they again rebelled against Moses, and foolishly wished that they had died in Egypt. Caleb and Joshua tried to inspire the people with sufficient faith to go and possess the promised land, but they were stoned. This greatly displeased the Lord, who said to Moses, again: "I will smite them with pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." But Moses pleaded again with the Lord to exercise his long suffering toward their childish misgivings. The Lord declared, however, that none of them who were over twenty years of age, except Caleb and Joshua, should be permitted to enter the promised land. In consequence of this they wandered in the wilderness until all the older generation had passed away and a new generation with faith and courage sufficient to possess the promised land, had grown up.

Moses called them together, explained to them the laws revealed for their good and gave the leadership to Joshua. He was

now one hundred and twenty years old, but his eye was not dim nor his natural forces abated. At the invitation of the Lord, he went up from the plains of Moab into the mountain of Nebo, and from the top of Pisgah viewed the promised land. He saw the snowy hills of Hermon and Mount Lebanon where the cedars grow, and the hills and vales where Abraham had wandered and Isaac and Jacob lived. And beyond the grassy plains and vine covered hills, he saw the great blue sea stretching toward the west. Then he passed away from mortal sight. "The children of Israel wept for Moses in the plains of Moab thirty days."

CHAPTER XII.

JOSHUA.

Before the great leader and law giver, Moses, was gathered to his fathers, Joshua arose to take his place. This man had proved himself to be a genuine patriot in times of peace, and a strong and able commander in the hour of battle. He was gentle and brave, pure and wise, generous and unyielding in the defense of right.

I. A COURAGEOUS MAN.

Joshua was the son of Nun, of the tribe of Ephraim. Nothing is written of his history, before the movement began for the deliverance of Israel; but we may infer that he was a bondsman in the land of Goshen, suffering the tyranny of Egyptian taskmasters. Joshua was then forty years of age. Moses soon discovered that he was a man of valor, possessing the qualities of leadership; for he gave him command of the army of Israel in the memorable battle with the powerful Amalekites. Perhaps more than any other man he was the companion of Moses, and aided him in the direction of the Israelites. He it was who went with Moses into the mount of God, when Aaron and Hur and the seventy elders were forbidden to go farther. When Moses returned from the summit where he had gone alone, Joshua was the first to meet him.

He was chosen to represent the tribe of Ephraim in the company of twelve selected to explore the land of Canaan. Among these twelve, Caleb and Joshua were the only ones who brought back a favorable report. They stood up full of faith and hope and courage—urging the people to go up and possess the land. This so enraged the people that the lives of these men were in danger. Of all terrible things, nothing is more terrible than an angry mob. And think of it, this was no ordinary mob. It consisted of the whole mass of Israel with its six hundred thousand

fighting men. Before this vast host, raging with mutiny, Caleb and Joshua stood like twin rocks in the restless ocean, bidding defiance to every wave, and grandly rising above every storm. They were willing to die rather than surrender their convictions. God blesses the man who has the courage to stand up for the right when everything is against him, and dares to be true in the face of death.

11. ISRAEL CROSSES JORDAN.

Three days after Joshua assumed the leadership, Israel was marching toward the promised land. The army, under his command, consisted of young men full of faith and courage, inspired with an ambition to possess the land given to their great ancestor Abraham. Before they began their march of conquest, two spies were sent to Jericho, to learn the strength of that city and report to Joshua. To be taken as a spy means certain death. So when these men were discovered within the walls, the ruler of the city sent officers at once to capture and kill them. Their lives were saved only through the wit of a woman named Rahab, who hid them for a time in her house and then, under cover of darkness, let them down over the wall to make their way home. Rahab said to them, "I know that the Lord has given you this land, and that your terror has fallen upon us, and that all the inhabitants of the land faint because of you." This report greatly encouraged the Israelites, so, on the following day, they passed over the Jordan and camped in the valley of Gilgal.

This was the season of high water and the river was greatly overflowing its banks. It was therefore very difficult for a large company of people, consisting of men, women, and children, with their tents and flocks, to cross. But in a miraculous manner the way was made easy. The priests, carrying the Ark of the Covenant, preceded the main company about half a mile. When they stepped into the water, it parted and remained parted until all the people had passed safely over. Twelve men, one from each tribe, were appointed to take a stone each from the river bed and carry it to the other side. There they built with them a monument to commemorate this miracle. This wonderful manifestation of power, greatly magnified Joshua in the eyes of the people.

III. CONQUEST OF CANAAN.

The city of Jericho was the first one captured. The army, arranged in order, marched around the city once every day for six days, and on the seventh day it marched around seven times. When it had gone around the last time, the priests blew their trumpets and at the command of Joshua the entire army gave a triumphant shout, and the walls "fell flat." All within the city, except Rahab and her family, were destroyed.

One of the finest examples of generalship shown in the military career of Joshua was the capture of the city of Ai. This interesting account may be read in Joshua, the eighth chapter. The people living in the valley of Gibeon, near by, discovering that it would be impossible to withstand the conquering army of the Israelites, went to meet them, and made it appear that they had journeyed from afar, and that they had come to form a league of friendship with them. This the Israelites accepted, without suspicion. But when it was found out that they lived in the adjoining valley and that they had deceived Joshua, they were made slaves and became "the hewers of wood and the drawers of water for Israel." When the kings of the Amorites learned that the people living in Gibeon had made peace with the conquering Israelites, five of them joined together against the people of Gibeon and were about to attack them when Joshua with his army came to the relief. Then followed one of the most decisive and bloody battles fought during the whole period of the conquest of Palestine. It was during this battle that Joshua said in the presence of Israel: "Sun, stand thou still upon Gibeon and, thou moon, in the valley of Ajalon." And they obeyed until the people had avenged themselves of their enemies. During this battle the Lord fought for Israel by sending a terrific hailstorm, accompanied with great disturbances of the earth which destroyed many of the opposing army.

IV. THE DIVISION OF CANAAN.

For six long years the armies of Israel, under the command of Joshua, were waging war. During this period, thirty-one kings were killed and their cities destroyed. This placed the promised

land securely within the control of the descendants of the great patriarch to whom, more than five hundred years before, it had been given by the Lord. When peace was restored the land was divided among the tribes of Israel. To Caleb was given the first choice. Joshua with his family was given the city of Timnothserah. The work assigned to Joshua had been vigorously and faithfully followed to its finish.

When the end of his life drew near, he called all Israel around him, and in a splendid sermon he reviewed the marvelous manner in which the Lord had preserved them, relating how he had fought their battles and had settled them securely in the land given to their fathers. He said, "The Lord hath given you a land for which ye have not labored, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not, do ye eat." Once more he exhorted them to be loyal to God who had delivered them from bondage and established them in their own land. He then said: You may choose this day whom you will serve, but, "as for me and my house, we will serve the Lord."

The people loved Joshua and made a covenant with him to serve the Lord; and in witness to this, a monument was erected. At last, twenty-five years after crossing the Jordan, he died in his own city, full of years and glory, at the age of one hundred and ten years.

CHAPTER XIII.

SAMUEL.

I. BIRTH OF SAMUEL.

Elkanah, a man of Israel, had two wives whose names were Hannah and Peninnah. Hannah had no children, and this made her feel very badly, because to have a large family was considered a great honor among the Israelites.

Elkanah with his family went every year at the appointed times to the house of the Lord in Shiloh to worship and to offer sacrifice. Hannah fasted and prayed in the temple that the Lord would also remember her. She promised the Lord that if He would bless her with a son she would give him unto the Lord all the days of his life, to serve in the house of God.

As she poured out her heart in silent prayer, Eli, the priest, who sat by a post of the temple, saw her move her lips, but heard nothing. He misjudged her, accusing her of having drunk too much wine: but Hannah explained what she was doing, and then the priest said unto her:

"Go in peace, and the God of Israel grant thee thy petition that thou hast asked of him."

So Hannah went back to her home rejoicing.

In due time a boy was born to Hannah, and she gave him the name of Samuel. When the child was old enough to be weaned, the mother took him to the house of the Lord in Shiloh to Eli, the priest.

The mother said to Eli: "Oh my lord, as thy soul liveth, I am the woman that stood by thee here praying unto the Lord. For this child I prayed; and the Lord has given me my petition which I asked of him: therefore also I have lent him unto the Lord. As long as he liveth, he shall be lent unto the Lord."

So Hannah left Samuel in the temple as she had promised; and although he was her only child, she rejoiced and sang a song of praise to the Lord for his goodness.

Samuel grew to boyhood and was favored both of God and of man; and Hannah, his mother, was blessed with three more sons and two daughters.

II. THE CALLING OF SAMUEL.

Eli had two sons who were also priests; but they were wicked men and the Lord was angry with them. The father was not strict enough with his sons, though he spoke to them of their wicked ways; but they did not heed him. Eli was getting quite old, and some one would have to take his place, some one more worthy than either of his sons.

One night as Samuel lay on his bed, he heard a voice calling him by name. All was still, and the lamp which always burned during the night, was yet alight.

"Samuel," called the voice of the Lord to the boy; but Samuel thought Eli was calling, so he ran to him and said:

"Here am I; for thou callest me."

But Eli said, "I called not; lie down again."

Then Samuel went back to his bed, but again he heard the voice calling him. The boy returned to Eli and said:

"Here am I; for thou didst call me."

But the priest replied: "I called not, my son; lie down again."

The third time the voice called, and again Samuel ran to Eli. Then Eli perceived that the Lord had called the child, and he said unto him:

"Go, lie down; and it shall be if he call thee, that thou shalt say, 'Speak, Lord, for thy servant heareth.'"

Then Samuel went back to his bed and the Lord stood before him calling "Samuel, Samuel!"

And Samuel replied as Eli had instructed him.

Then the Lord spoke to him, and told him of the punishment that should come upon Eli and his family because of their evil deeds. In the morning when Samuel opened the doors of the house, Eli asked him what the Lord had said unto him. At first the boy was afraid to tell, but Eli urged him and so Samuel told him all the Lord had said.

When Eli heard it he said: "It is the Lord: let him do what seemeth him good."

And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan to Beer-sheba knew that Samuel was established to be a prophet of the Lord.

III. THE ARK OF GOD IS TAKEN FROM SHILOH.

The ark of the Lord was a sacred piece of furniture which Moses had been instructed to make for the holiest place in the house of the Lord. It was a wooden chest, lined inside and out with gold, and ornamented with golden figures, and containing, among other sacred things, the covenant, or law, of God given to the children of Israel through Moses. The ark at this time was at Shiloh in the care of the two sons of Eli. When the Philistines had defeated the Israelites in battle, the Israelites went to Shiloh and brought the ark to the battle field in hopes that it would prove a help to them against their enemies; but the Lord was displeased with Israel and let them again be smitten, the two sons of Eli being among the slain. The ark of God was captured by the Philistines; but it proved a curse to them, because wherever it was taken, destruction and death followed. From city to city it was carried with the same terrible results, until the Philistines were glad to get rid of it, which they did in this way:

A cart was built and the ark was placed upon it, together with presents consisting of "jewels of gold." Then they hitched to the cart two cows that had young calves. The cows, instead of returning to their calves, took the straight road to the land of the Israelites, where the ark was received with much rejoicing.

IV. SAMUEL DELIVERS ISRAEL

For about twenty years after the taking of the ark from Shiloh nothing is heard of Samuel the prophet. The Philistines continued to vex the Israelites. Then Samuel came and told the people that if they would return to the Lord and put away their wickedness, the Lord would deliver them from their enemies.

They listened to the prophet's voice and Samuel prayed to the Lord for his people and offered sacrifice unto God.

And as the Philistines drew near to fight, there came great thunderings which frightened them so that they fled. The Israelites smote them and drove them out of the land. There was now peace for some time. Samuel judged Israel, going from city to city, and returning again to his home, which was in Ramah, where he built an altar unto the Lord.

Samuel was a great prophet because the Lord was with him. He did his duty as a judge and a teacher among the people, though at times this was not very pleasant we may believe. Samuel had two sons; but they were not good men. When he became old he made his sons judges in Israel; but the elders came to Samuel in Ramah and said unto him:

“Behold thou art old and thy sons walk not in thy ways; now make us a king to judge us like all the nations.”

This did not please Samuel, but he enquired of the Lord about the matter, and the Lord answered and said:

“Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them.”

Samuel was further told to protest solemnly against the people's desire, and to show them the evils of a kingdom; but it was of no use—they would not heed his advice.

How Samuel anointed the new king and the many troubles he had with him is told in another lesson. The prophet lived to be an old man and when he died, all Israel gathered together and lamented and buried him in his house at Ramah.

CHAPTER XIV.

SAUL.

I. SAUL ANOINTED KING.

During the reign of the judges, the children of Israel were often in bondage to the nations surrounding them; so they desired a king to lead them in war against their enemies. Samuel, who was their leader and prophet, gave them warning that a king would oppress them, and take of the best they had to support his court, but the people still said: "Nay; but we will have a king over us."

Saul was the son of Kish, of the tribe of Benjamin. He is described as "a choice young man; from his shoulders and upwards he was higher than any of the people." This young man was out one day searching for some lost animals: but he found them not. In his wanderings he came to a city where the prophet Samuel was to offer sacrifice, and Saul went to the man of God to get information from him.

Now the Lord had revealed to Samuel who should be chosen king of Israel, and when Samuel saw the young man, the Lord said unto the prophet: "Behold, the man whom I spake to thee of! this same shall rule over my people." Samuel took Saul and made him the chief guest at the feast. He also told him privately what the Lord had in store for him. The young man was greatly astonished. He remained with Samuel unto the next day. Then the prophet went out with Saul into the city, and bidding a servant go on ahead, he took a vial of oil and poured it upon his head. Thus was he anointed to be the first king over Israel. He went out to where a company of prophets were. The Spirit of the Lord came upon Saul also and he prophesied. The people were surprised and said: "Is Saul also among the prophets?"

Samuel called the people together, and presented before them Saul to be their king. When they saw him they shouted, "God save the King!" Then Samuel sent the people away, Saul going to his own home.

But Saul was soon to be tested. Jabesh, one of the cities of Israel, was threatened by the Ammonites, and the news was sent to the other cities of the land. The people mourned greatly, but did nothing to help the people of Jabesh. The new king, hearing the cries of distress, asked what was the matter. "And the Spirit of the Lord came upon Saul when he heard these tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent them throughout the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen." This threat had the desired effect. A large army was raised, and with it Saul defeated and scattered the Ammonites.

II. SAUL'S DISOBEDIENCE.

Saul continued to strengthen his armies and to make war upon the enemies of Israel, that they might be free. The Lord prospered His people as long as they served Him, but they often forgot to keep His commandments. The king at times did not listen to the word of the Lord to him, and the results were often disastrous to himself as well as the people.

At one time the Lord sent Samuel to Saul with instructions that the king should take a great army and go against the Amalekites, who were a wicked people with whom Moses and Joshua had had much trouble. "Go now and smite Amalek," was the Lord's command to Saul, "and utterly destroy all that they have, and spare them not.

Saul marched with his army, and after warning all who were not of Amalek to get out from among them, the men of Israel fell upon the wicked nation and destroyed it. But Saul listened to the soldiers, who told him not utterly to destroy all, as the Lord had commanded. He therefore saved Agag, the king, and also the best of the sheep and cattle. When Samuel heard of this, he went to meet Saul, who said unto him: "Blessed be the name of

the Lord: I have performed the command of the Lord." And Samuel said, "What meaneth then this bleating of sheep in mine ears, and the lowing of cattle which I hear?" "We have spared the best of the sheep and the oxen," replied Saul, "to sacrifice unto the Lord thy God. The rest we have utterly destroyed." Then Samuel aid: "Saul, stay, and I will tell what the Lord hath said unto me this night." "Say on," replied the king. "When thou wast little in thy own sight, wast thou not made head over the tribes of Israel, and the Lord anointed thee king over Israel?" Samuel reminded him further of the Lord's commands, and his failure to obey them; but Saul excused himself saying that the people had taken of the forbidden things that they might sacrifice unto the Lord in Gilgal. But the prophet answered: "Hath the Lord as great delight in burnt offering and sacrifice as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. Because thou hast rejected the word of the Lord, he has also rejected thee from being king."

Then Samuel commanded that Agag should be brought, and he slew him with the sword. Though Saul repented of his disobedience, yet Samuel left him and never came to see him again.

III. SAUL AND DAVID.

Saul now began to be greatly troubled in his mind because the Spirit of the Lord had departed from him. His servants advised him to seek out a man who could play the harp before the king, and thus drive away the evil spirit.

A young man by the name of David was recommended, and he was sent for. David pleased the king greatly, though Saul did not then know that he had been anointed by Samuel the prophet, to be king over Israel in his place. David further came to the attention of the king by his great feat in slaying the giant Goliath. After this Saul took him into his household, and gave him a prominent position in the army. Great was the rejoicing of the people when they heard of the victories over the Philistines, and the women sang, "Saul hath slain his thousands and David his ten-thousands." This praise for David made Saul very angry,

and the young man had, at last, to flee from the king, and wander with his own men over the country.

Saul had a son, Jonathan by name, who loved David; and he pleaded with his father for his friend. Saul relented, and David came back; but the king's anger overcame him again, and he tried to kill him. David again fled to the caves and the woods; but Saul's hate did not lessen, and he set out to hunt him down. One day Saul entered a cave where David and his men were hidden. "Now," said David's men, "is the time to kill thy enemy," but David would not. Saul was yet king, and David knew better than to kill him. "The Lord forbid that I should stretch forth my hand against the Lord's anointed," said he; but he cut a piece from the king's garment. Then when Saul came out of the cave, David followed him and showed him the piece of cloth, and he told him what he might have done to the king. Then Saul was sorry and told David that he would not seek his life any more. But the king kept not his word, and again he sought after David. Again Saul fell into David's hands, yet he was not hurt. David came to Saul while he was asleep and took from his side his spear and cruse of water. Then when the king awoke and again understood what David had done in sparing his life, he departed and left him in peace.

IV. THE DEATH OF SAUL.

The Philistines continued to vex Israel, and they gathered their armies together and came to fight. Saul went out to meet them with his soldiers, but the enemy were so many that when Saul saw them he was afraid. He had now no one to counsel with. Samuel was dead, and the Lord had withdrawn from the king, and "answered him not by dream, nor by Urim, nor by prophets." In his straits, therefore, the king went to a witch that lived in Endor, to inquire of her. It was a sin to do this, and Saul knew it, because he had put out of the land all that worked such evil. But now he disguised himself, and went to the witch at night.

When Saul told the woman what he wanted, she was afraid, and thought he was laying a snare for her, she knowing it was

contrary to the law; but Saul reassured her. "Whom shall I bring up to thee?" asked she. "Bring me up Samuel," he said. Then when the woman saw the strange form, she cried with a loud voice. Saul enquired what she saw, and she said: "An old man cometh up; and he is covered with a mantle." The evil spirit deceived the witch, as also Saul, and made them believe that he was the spirit of the prophet Samuel.

Then the woman enquired what should befall Saul, and the spirit repeated many things that Samuel had spoken to Saul regarding his downfall, and that because of his disobedience, his kingdom should be taken from him and given to another. We see that evil spirits can mix much truth with error, in order to deceive. When Saul heard this he fell to the earth, for he was weak. Then the woman made ready some food, and urged him to eat, which after a time he did. Then he went on his way.

The next day the battle came on and the army of Israel was defeated. Saul and his three sons, among whom was Jonathan, were slain; and when the Philistines found them, they cut off Saul's head and stripped the bodies, and carried them away as trophies of war.

"So Saul died for his transgressions which he had committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord; therefore he slew him, and turned the kingdom unto David, son of Jesse."

CHAPTER XV.

DAVID KING OF ISRAEL.

The subject of this sketch was a great souled, sympathetic hero—in many respects the most fascinating and chivalrous character in ancient times. He was a warrior-king, who vanquished the enemies of Israel; a wise executive, who united the scattered tribes into a powerful monarchy; a matchless poet who gave to the world the lofty and inspiring Psalms; a saint who, notwithstanding some grievous mistakes, became a “Man after God’s own heart.”

I. DAVID IS ANOINTED KING.

While Saul was yet king, Samuel mourned over the king’s evil deeds, but the Lord said unto him, “Mourn not; I have rejected him from reigning over Israel. Fill thine horn with oil and go to Jesse, the Bethlehemite; for I have provided me a king among his sons.”

Then Samuel took a heifer, and went to Bethlehem and made a sacrifice unto the Lord; and he called Jesse and his sons to the sacrifice.

Jesse’s eldest son passed before the prophet. He was fine appearing, and Samuel thought, Surely this is the man. But the Lord said no. Outward appearances are sometimes deceiving—the Lord looks at the heart.

Then the next son was called, but he was not the right man. So five more were presented to the prophet, all Jesse’s sons; but the prophet said: “The Lord has not chosen these.”

“Are here all thy children?” asked Samuel.

“There remaineth yet the youngest,” replied the father, “and behold he keepeth the sheep.”

“Send and fetch him,” said Samuel, “for we will not sit down till he cometh hither.”

After a time, David, the youngest son, entered. He was a

young man, ruddy, and beautiful of countenance. Then the Lord said unto Samuel: "Arise, anoint him, for this is he!"

Samuel took the horn of oil and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward.

II. GOLIATH DEFIES ISRAEL.

The armies of Israel were arrayed on one side of the valley, and the armies of the Philistines on the other. A battle was soon to take place. From the Philistines came out morning and evening a great giant, eight feet and nine inches high, called Goliath of Gath. He defied the men of Israel, shouting to them:

"Choose you a man for me, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants and serve us. I defy the armies of Israel this day."

For forty days he repeated this challenge. When they looked at the towering giant, in his coat of mail, with his huge spear and terrible sword, "all the men of Israel fled from him and were sore afraid."

At this time David was quietly herding his father's sheep in the fields of Bethlehem, about fourteen miles away. Three of his brothers were in the army with Saul, fighting the Philistines. Jesse sent for David, and told him to go to his brethren, and find out how they fared. Taking some provisions with him he went to the camp of the Israelites.

As David talked with his brethren he heard the giant come out and defy the whole army of Israel. David enquired of the men around him who this giant was, and what reward was offered to the man who would accept the challenge and fight the Philistine. He was told that the king would give such a man great honor and riches; but David's brothers scolded him for what he did.

But news of David came to Saul, and he sent for him. Then David said unto the king, regarding the Philistine:

"Let no man's heart fail because of him; thy servant will go and fight the Philistine."

"Thou art not able," replied Saul. "Thou art but a youth and he a man of war."

But David answered: "Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; and I went after him and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by the beard and smote him and slew him—and the Philistine shall be as one of these, seeing that he has defied the armies of the living God!"

Then Saul said to David: "Go, and the Lord be with thee."

III. DAVID AND GOLIATH MEET.

A armor of iron and brass was put upon David to protect him from the blows of the giant, and a sword was given him; but David was not used to these things, and said he could not wear them; so he put them off. This was a critical hour. In the presence of the gazing armies, with the fate of nations resting on his young shoulders, the handsome shepherd youth, went forth to meet the terrible giant.

And he took his staff in his hand, and chose him five smooth stones out of the brook and put them in a shepherd's bag which he had; and his sling was in his hand; and he drew near to the Philistine.

When the haughty giant saw the young man coming towards him unarmed, he scorned and cursed him; and he said unto David:

"Am I a dog that thou comest to me with staves? Come to me and I will give thy flesh to the fowls of the air and the beasts of the field."

Then David replied: "Thou comest to me with a sword and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into my hands; and I will smite thee and take thy head from thee; and I will give the carcasses of the Philistines this day unto the fowls of the air and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that

the Lord saveth not with the sword and spear: for the battle is the Lord's and he will give you into our hands."

The enraged giant rushed toward him, spear in hand. David placed a stone in his sling and running to meet his advancing foe, hurled the stone with such force, and accuracy, that, striking the proud Goliath in the forehead, he brought him on his face to the earth. Then the brave youth, mounting the prostrate form and drawing forth the giant's own sword, severed his head from his body, and carried away the head and the sword as trophies of his victory. When the Philistines saw that their champion was dead they fled from the field in dismay. A triumphant shout arose from the men of Israel, and they pursued their enemies with great slaughter. Thus this modest youth by one deed of heroism, one act of faith in God, lifted Israel from despair and vindicated the honor of Jehovah.

IV. DAVID AND JONATHAN.

David's fame now went throughout all Israel. Saul took him to live at the king's court, and he was placed in command of important positions in the army. Saul's son Jonathan was greatly pleased with David, insomuch that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow and to his girdle.

In all the trouble which came upon David because of the king's hatred for him, Jonathan was always his friend. As has been told in the story of Saul, the king became jealous of the young man because he behaved himself wisely, and he was held in great favor with the people. Saul had given his daughter Michal to David for a wife. He was a part of the king's household, but was in constant danger of his life, until at last he had to flee from his wife and the king.

When Saul saw that Jonathan protected David, he was very angry.

"As long as the son of Jesse liveth upon the ground," said Saul, "thou shalt not be established, nor thy kingdom. Wherefore, now send and fetch him unto me for he shall surely die."

But Jonathan answered: "Wherefore shall he be slain? what hath he done?"

At this Saul became so angry that he cast a javelin at Jonathan to smite him; but Jonathan escaped and went to David. And they kissed each other, and wept one with another; and Jonathan said to David, "Go in peace—the Lord be between me and thee, and between my children and thy children forever."

At another time Jonathan went to David in the woods where he was living; and Jonathan said unto him:

"Fear not; for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul, my father, knoweth."

And the two made a covenant before the Lord; and David abode in the wood and Jonathan went to his house.

CHAPTER XVI.

DAVID. *Continued.*

V. DAVID HEARS OF THE DEATH OF SAUL AND JONATHAN.

David continued to be a wanderer in the land, not daring to stay long in one place for fear of the king. He gathered around him a band of men who became valiant warriors, but they could not stand against the army of Saul, so they moved from place to place, making war upon some of the neighboring tribes and making friends with others. He even went to the land of the Philistines, where he and his followers were given a town in which to live.

News of the great battle in which Saul and his sons had been slain was brought to David while he was at Ziklag. A young man came from the camp of Saul, bringing the king's crown and bracelet to David. The young man told David that he had found the king sorely wounded, and on his request he had put him out of his misery by killing him. On hearing this David rent his clothes, as did all the men that were with him; and they mourned and wept and fasted until the even for Saul and for Jonathan, and for the people of Israel.

The young man was then taken and put to death because he had slain the king whom the Lord had anointed; and David lamented over Saul and over his friend Jonathan, saying:

"The beauty of Israel is slain: how are the mighty fallen! I am distressed for thee, my brother Jonathan; very pleasant hast thou been to me: thy love to me was wonderful, passing the love of women."

VI. DAVID IS MADE KING.

After Saul's death, one of his sons was made king by Abner, the captain of Saul's army; but the Lord had chosen David to be king, and it was time that this calling should be fulfilled. By direction of the Lord David went into one of the cities of Judah,

Hebron by name, and there he was anointed king over the house of Judah.

Now there was a long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul became weaker and weaker. Abner and Joab, who were leaders in Saul's and in David's armies, with their men had many fierce fights. In one of these fights Joab's brother was slain by Abner. After a time Abner quarreled with the son of Saul, and he visited David, who treated him kindly. Abner was afterwards treacherously slain by Joab. When David heard of this he was grieved and said:

"I and my kingdom are guiltless before the Lord forever from the blood of Abner; let it rest on Joab and all his father's house."

The son of Saul, who was trying to retain the kingdom, was then slain. Two men, who were captains in the army, killed him and brought his head to David, thinking to get a great reward; but David punished them as he had done the man who had killed Saul, the king.

Then all the tribes of Israel came to David in Hebron and asked him to be their king: and King David made a league with them in Hebron before the Lord; and they anointed David king over all Israel.

Then David went up against the city of Jerusalem, wherein dwelt the Jebusites; and he took the city, and moved into it, and dwelt there. The king built on to the place, and called it the city of David. And David went on and grew great, and the Lord was with him; and Hiram, king of Tyre, sent messengers to David, and cedar trees, and carpenters, and masons; and they built David a house. And David perceived that the Lord had established him over Israel, and that he had exalted his kingdom for his people Israel's sake.

VII. THE REBELLION OF ABSALOM.

David continued to prosper at Jerusalem. He conquered the enemies of Israel in the lands round about, and made them subject to him, which made the kingdom of Israel a most powerful one.

But amid all this greatness, and all these blessings, David fell into a grievous sin. He took another man's wife unto himself and had the man killed in battle. David was severely upbraided for this sin by the Prophet Nathan, and was told that much trouble would come to him and his house because of it.

Absalom was one of the sons of David whom he loved very much. In all Israel there was none so much praised as he for his beauty. Absalom planned to be made king instead of his father. He was a cunning man, and he won the hearts of many of the men of Israel by his fair speeches.

When David heard what Absalom was doing, he feared for his life and the fate of the city; so he gathered his people together and fled from Jerusalem into the wilderness, even across the river Jordan. David was in great sorrow and the people mourned with him.

Absalom followed with his army. David formed his men in battle array, and would have gone out himself to the fight, but his men would not let him. So he stood by the gate, and as the captains passed out, he pleaded with them that they would treat his son Absalom gently.

The battle, which was a fierce one, took place in a wood. David's men were victorious. Absalom rode on a mule, and as he was passing under the boughs of a great oak, his thick hair caught in the branch. The mule went on, and Absalom was left hanging in the tree. Soon Joab and his men came up and Absalom was slain.

When David heard the news he was much moved. He went up to the chamber over the gate and wept: and as he went he said:

"O my son Absalom, my son, my son, Absalom! Would God that I had died for thee, O Absalom, my son, my son!"

If the fair-haired Absalom could have been restored to life just long enough to have witnessed the anguish of his great sire, how sharper than the fatal arrow that pierced his heart would have been the pangs of his remorse!

Thus the lion-hearted king, who had faced without fear ravenous beasts; who had endured banishment and desolation without complaint, and who had never been humiliated by friend

nor foe, was completely overcome and wept before all Israel, on learning the death of the ambitious and ungrateful Absalom.

VIII. PREPARATIONS FOR BUILDING THE TEMPLE.

After Absalom's defeat and death, David went back to Jerusalem. There was much strife and confusion among the people for a time. The men of Israel and the men of Judah quarreled, and one Sheba, a Benjamite, tried to divide the kingdom from David. Later, another son of David, Adonijah by name, tried to make himself king. He had many follow after him; but David, hearing of Adonijah's doings, had Solomon, another of his sons, anointed king over Israel.

Much of the time of David's last days was occupied in preparations for building the temple of the Lord at Jerusalem. He dwelt in a house of cedar, but the ark of God was in a tent sheltered by curtains. This, David thought, was not right. So he had it in his heart to build a temple to the Lord, wherein the ark might rest; but the Lord forbade him, saying, "Thou shalt not build an house for my name, because thou hast been a man of war and hast shed blood."

CHAPTER XVII.

SOLOMON.

I. "THE WISEST OF MEN."

Nearly three thousand years ago there lived, in Palestine, a king whose fame has reached to our own times. When he was a young man and had not been on his throne very long, two women came to him with a dispute which they wanted him to settle. One of them said: Oh my lord, I and this woman dwell in one house. Each of us had a little boy. In the night, while we were in the house alone, this woman's child died; and she arose at midnight and took my son from beside me while I slept, laying it in her bosom and the dead child in my bosom. When I arose in the morning to feed the child, behold it was dead; but when I had considered it, it was not my son that was dead."

The other woman replied: "Nay; but the living is my son, and the dead is thine." And the first said again: "No; but the dead is thy son, and the living is mine." Thus they disputed before the king.

"Bring me a sword," said the king to his servants. And they brought him a sword. "Now," continued he, "divide this living child in two, and give half to one woman and half to the other."

Then spoke the woman whose child it was, "O my lord, give her the living child, and in no wise slay it." But the other said, "Let it be neither mine nor thine, but divide it."

The king answered, "Give her the living child," pointing to the woman who had pleaded not to destroy its life, "and in no wise slay it: she is the mother thereof."

This wise king was Solomon, the son of the king who in the last chapter was called the "friend of God." The fame of this wise judgment and other wise things that this man did and said went throughout all the land.

Solomon must have been naturally wise; for when the Lord

had asked him what gift he wanted, he had answered, "Give thy servant an understanding heart to judge thy people, that I may discern between good and bad." This so pleased the Lord that He said to the king: "Because thou hast desired this thing, and not asked for thyself long life, neither riches, nor the destruction of thine enemies; behold, I have done according to thy words. I will make thee wiser than any that ever was before thee, and there shall not be any among the kings like unto thee." "And so God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore." His wisdom excelled the wisdom of all the children of the East, which was then the greatest country in the world.

II. THE TEMPLE OF GOD.

You will remember, from what was said in the last chapter, that David was forbidden to build the temple because his hands were stained with blood; for David was a man of war. But he nevertheless collected much of the material of which this sacred house was to be built. It was Solomon, therefore, that was to build the temple, for he was a man of peace.

And a magnificent building it was! This temple is memorable, not for its size, but for its immense cost, its grandeur and for the sacred purposes to which it was devoted. It was only ninety feet long, thirty feet broad, and forty-five high. Huge blocks of stone taken from the twin hills near by, were put into its foundations and walls. The wood used on the inside was the finest cedar and cypress, brought from a distant nation ruled by Hiram. Large pillars supported the porches, and on the top of these pillars was the finest "lilly work." Gold was used in the most lavish profusion, from the decorations on the wood that lined the inside walls to the covering of the twelve oxen that supported the font of baptism. Figures of various animals were carved of wood, of brass, and of gold. The floor of the Holy of Holies, a sacred place into which only the priests might enter, was overlaid with pure gold. During the thirteen years that this temple was building no sounds of the mason or carpenter were heard on the sacred hill, the material having been fully prepared at a distance.

Then came the dedication and the feast which lasted many days. Vast preparations were made for an occasion so important. All the elders of the Jews were called together, as also were the heads of the twelve tribes. The people gathered in great throngs from every part of the land. Amid the glory of God in the temple Solomon himself offered the dedicatory prayer, at the conclusion of which fire came down from heaven and consumed the offerings on the altar. Afterwards twenty-two thousand oxen and one hundred and twenty thousand sheep were sacrificed. On this occasion the Lord told Solomon that He had heard the prayer and had hallowed the house and put his name upon it. No wonder, then, that the Jews looked on this temple with so much awe and kept in mind so long the thoughts of these exercises.

This house stood for about four hundred years, when it was destroyed by Nebuchadnezzar, who took the Jews captive to Babylon. It was, however, rebuilt afterwards, but again torn down about sixty years after Christ; so that today not a trace of this ancient splendor appears.

III. "SOLOMON IN ALL HIS GLORY."

The reign of Solomon was the grandest and most prosperous of all in the long history of the chosen people. "Our sons," declares the Psalm, "are grown up in their youth like stately plants; our daughters are like polished corner pillars, the ornaments of a palace; our garners are full, giving forth all manner of store; our sheep bring forth thousands and ten thousands in our fields; there is no breach of our walls by a foe; no sallying out in defense; no battle cry in our streets. Happy is the people whose lot is such; happy is the people of whom Jehovah is God." This was indeed a period of high glory.

All the nations, far and near, had heard of this wise king and the prosperous and happy people over whom he was ruler. When the queen of Sheba, in a distant country, heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. She came to Jerusalem with a very great train, with camels that bore spices, and very much gold and precious stones. And when she was come to Solomon, she told him all that was in her heart. The result of this visit we may

infer from this exclamation of the queen: "It was a true report that I heard in my own land of thy acts and of thy wisdom, though I believed it not. But thy wisdom and thy prosperity exceedeth the fame which I heard. Nay, not one half of thy greatness and thy wisdom was told me."

It was during this period that many of those beautiful psalms were written, as well as the proverbs which dignify the Bible and the Jewish nation above all others for its wisdom and literature. Some of these proverbs may be found at the close of this chapter.

IV. SOLOMON'S LAST DAYS.

But this condition of things was not always to continue so. The Lord had told Solomon that if he served Him all his days, his kingdom should be established forever. But as the king grew older, he left the ways of the Lord. Wise as he was, he sinned, and his glory departed from him. He married women from the heathen nations around him, and he displeased the Lord. Especially did he do wrong in marrying the daughter of Pharaoh, king of Egypt. Accordingly Solomon had not been dead many years when his kingdom was divided, part of it—the ten tribes—being taken out of Palestine and lost to the eyes of the world in the "land of the north."

V. SOME OF THE WISE SAYINGS OF KING SOLOMON.

The fear of the Lord is the beginning of wisdom.

In all that thou doest acknowledge him, and he will direct thy paths.

My son, hear the instructions of thy father, and forsake not the law of thy mother.

Poverty and shame shall be to him that refuseth instructions.

He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.

A good name is rather to be chosen than great riches.

He that speaketh lies shall perish.

He that is slow to anger is better than the mighty and he that ruleth his spirit, than he that taketh a city.

A soft answer turneth away wrath; but grievous words stir up anger.

Look not thou upon the wine when it is red: at last it biteth like a serpent and stingeth like an adder.

The drunkard and the glutton shall come to poverty.

The wicked flee when no man pursueth; but the righteous are as bold as a lion.

Remember thy Creator in the days of thy youth.

Fear God, and keep his commandments; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

CHAPTER XVIII.

NEPHI.

Nephi is undoubtedly the most prominent figure in the Book of Mormon. And no life among the men of God is more inspiring and elevating. He has shown us how much a man may do, by faith and humility, to uplift himself and his fellow-men, and how near one can, in mortality, approach the Lord. His character seems altogether without blemish.

I. A COLONY LED TO AMERICA.

This great prophet was born at Jerusalem, in Palestine, about six hundred years before the birth of our Savior. His father's name was Lehi; his mother's, Sariah. Besides himself, there were three boys in the family—Laman, Lemuel, and Sam, Nephi being the youngest. Living in the chief city of the Jews, he was educated in all the learning of his people, and by the time he left his early home, was familiar with all their customs and life. In his fifteenth year, we are told, he was really a man in growth.

His father Lehi was one of the prophets whom the Lord sent about this time to warn the Jews of the destruction of their city and of their captivity to the king of Babylon. He had seen these things in dreams and visions. The Lord told him, when the Jews would not receive his testimony, to take his family into the wilderness, from which place He would lead them to a promised land. Nephi, upon enquiring of the Lord, learned the truth of his father's words.

So Lehi and his family left their wealth and their home in Jerusalem, and journeyed in the wilderness. Some time afterwards they were joined by a man named Zoram and another named Ishmael with his wife, five daughters, and two sons with their wives. The company therefore numbered at least eighteen persons. After traveling in the wilderness for about eight years, they encamped on the shores of the Indian ocean. Here, under the direction of the Lord, they built a ship, and crossed the sea, landing

somewhere in South America. They brought with them a great many seeds, which they planted in their new home.

While they were journeying in the wilderness and voyaging across the ocean, Laman and Lemuel and the two sons of Ishmael with their wives manifested a spirit of rebellion against the teachings of Lehi and Nephi. Hence, the company had not been in the promised land many years till there was a division, one being led by Laman; the other by Nephi. The former were called Lamanites; the latter, Nephites. Afterwards for their wickedness in rejecting the Lord, the Lamanites were cursed with a skin of darkness. This is how it is that the Indians have dark skins. Nephi and his company went to a place which they named the "land of Nephi."

II. A MAN OF COURAGE.

Whenever Nephi was convinced that a certain course was right, nothing in the world or under it could make him turn back. So it was when the Lord commanded him to do anything; he never failed to do it.

Once while Lehi and his family were encamped in the wilderness, shortly after they had left Jerusalem, the Lord told Lehi to send back to the city for certain "brass plates." These plates contained the genealogy of the family and also most of the writings which we now have in the Old Testament. Laman and Lemuel complained. They said that it was impossible for them to do it. And so it was for them, they had so little faith. But Nephi said: "I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way that they may accomplish the thing which he commandeth them."

The four boys went to the city. On reaching the outer walls they cast lots to see who should go to Laban, the man who kept these plates. The lot fell upon Laman, who went into the city. Laman returned very much frightened, for Laban had called him a robber and had thrust him out. He therefore counselled a return to their father. But Nephi was not so easily discouraged. He proposed that they get their father's riches, and offer them to Laban in exchange for the plates. This they did; but their wicked kinsman sent his servants to kill them. So they fled, leaving their precious things. Still the young Nephi was not discouraged,

and advised another trial. For this he was whipped by his brothers, Laman and Lemuel, and was released only after an angel had chided them for their cruelty and unbelief.

Leaving his brothers outside the walls, Nephi went at night into the city, led by the Spirit and not knowing beforehand the things that he should do. On reaching the house of Laban, he saw a man lying on the door steps who proved to be Laban in a drunken stupor, and dressed in full uniform with a sword attached. The Spirit told Nephi to kill Laban. But he hesitated. Twice more was the command given. "The Lord," said the Spirit, "slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish, than that a nation should dwindle and perish in unbelief." So Nephi, drawing Laban's sword, smote off the head of the drunken man. Then putting on Laban's garments, Nephi went into the house, commanded Zoram, Laban's servant, to get the plates and follow him without the walls where his brothers waited. This Zoram did, afterwards going with the young man to Lehi's camp.

On another occasion, while the company was encamped in the wilderness by the ocean, the Lord commanded Nephi to build a ship to cross the mighty waters. Now, Nephi had never perhaps even seen a ship while it was building. Nevertheless, this was the word of the Lord. His brothers, when he told them his purpose, laughed at him. "Our brother," they said, "is a fool, and thinks he can build a ship big and strong enough to carry us over these dangerous waters." And otherwise did they try to make light of him. But Nephi, though younger, severely reprimanded them for their unbelief in the face of all that they had seen of God's power. "If the Lord should command me," exclaimed this courageous young man, "to say unto this water," pointing to the ocean, "Be thou earth, it should be done." Nephi's words so enraged his brothers that they were about to throw him into the sea. But he was so full of the Holy Spirit that they dared not touch him, "lest they should wither."

III. A MAN OF RESOURCES.

Besides this, Nephi was a man of the most wonderful resources. Under the influence of the Spirit, he had become so re-

markable at providing whatever was needed, that it very soon came about that his brothers, though older than he, and two of them hating him, looked to him whenever the company was in need.

While traveling in the wilderness he had the misfortune to break his bow, an excellent weapon made of the finest steel. As the company at this particular time depended for food almost entirely on what game the boys could kill, and as the bows of the others had lost their springs, this incident threatened to deprive every one of the means of getting food. As usual the older boys broke out into bitter reproaches of Nephi; as if he were to blame. Nephi, however, was equal to the occasion; for he made bows of wood. We have already seen how, under the influence of inspiration, he was able to construct a ship, the workmanship of which, when finished, the unbelieving brothers were compelled to admire. When, after reaching the "promised land," it became necessary for the Nephites to defend themselves against the attacks of the Lamanites, Nephi made swords for his people after the pattern of the sword of Laban. No doubt it was he who designed the armor which his descendants used in their battles with the Lamanites. Then, too, he made plates of ore on which he engraved the record of his father and of the people whom he led.

So it was throughout his long and wonderful life. His mind was of the most inventive turn. He taught his people how to plant and to reap; how to build houses and temples; how to organize themselves both for their protection and for their better government; how to weave fabrics, both coarse and "fine-twined;" in short, how to do everything that was necessary to their growth, temporal and spiritual. He seems to have been a man who could turn his hand to whatever was needed, and who never complained at any task set before him.

IV. A MAN OF FAITH AND RIGHTEOUSNESS.

And what faith and goodness had this great prophet! From his earliest years he was religious. When told that his father had received instructions to take his family away from Jerusalem, Nephi enquired of the Lord for himself. And during his entire

life he lived very near the Lord. Visions of glory were given this man, such as few have ever beheld. In these visions he saw the future world in a way that reminds us of Enoch. He saw the destruction of the Jewish city and the captivity of the people. He looked upon the days of Christ. "I beheld," he says, "the virgin again, bearing a child in her arms." This was Jesus. He saw the Lord go down into the river Jordan to be baptized of John; saw him teaching the people, and beheld the Son of God stretched upon the cross. Twelve others followed Jesus in his ministry. He saw the apostasy, when men left the truth. He witnessed the growth of his own nation, the wars between the Nephites and the Lamanites, and the destruction of his own people. Then followed a period of hundreds of years, during which the savage Indians roamed over the forests of America unmolested. He witnessed next that great navigator, Columbus, sailing over the ocean to find the New World, and following him the Pilgrims and other "gentiles" to seek homes in the Indian land. He saw, too, that they had a book with them, "which proceeded out of the mouth of a Jew." Can you tell the name of that book? He looked, finally, and saw the Lamanites receive the gospel and become "a white and delightsome people."

He tells us, also, that he saw the Spirit of the Lord, and beheld that man surely was made in the image of God. This was a vision like the one that the Brother of Jared had.

Such was the life of Nephi, the man who did more for the spiritual and earthly welfare of his people than almost any one of whom we have any record. It was a life, surely, of great beauty and loveliness. Such a life,—and not those of men who have spent their days in war and bloodshed, in destroying the race,—such a life should be admired and imitated.

CHAPTER I.

ADAM.

REFERENCES:

Gen., Chs. 1—4 inclusive.

Pearl of Great Price, pp. 8—20.

Doc. & Cov., Sec. 107: 53—56.

QUESTIONS:

1. How many periods were occupied in the creation?
2. Give in their order the steps of creation.
3. Show that the steps of creation were natural and progressive.
4. What was the crowning work of creation?
5. What does the word "Sabbath" mean?
6. How should the Sabbath Day be observed?
7. Who were the first to people the earth?
8. How does man compare with the other objects of creation?
9. Why was man given dominion over all the other creations upon the earth?
10. Where were Adam and Eve placed?
11. They were forbidden to partake of the fruit of which tree?
12. Who tempted Eve to partake of the forbidden fruit?
13. Was Adam deceived?
14. What change came upon the earth after the fall of Adam?
15. What was the result of the fall to us?
16. Show that the fall was not a mistake.
17. What religious act did Adam perform after he was driven from the garden?
18. Prove from Adam's reply to the angel that Adam possessed great faith.
19. How was Adam baptized?

20. Relate the circumstance of the first murder.
21. What kind of spirit did Cain show in his answer to the Lord?
22. What was the result of Cain's wickedness?
23. Relate the account of Adam blessing his children.
24. Where was this?
25. How did the Lord show his approval of this meeting?
26. How old was Adam when he died?

SUGGESTIONS:

The teacher should exercise great care here not to go beyond the statements of this lesson; for the creation and fall of man is the most mysterious subject treated in the course. The best discussion of it is that found in the Pearl of Great Price. Emphasis should be placed on the dignity and power given to man, and how these ought to be kept sight of in our daily lives so as not to degrade the beauties and forces of body and mind below the beasts of the field. We say again, therefore, avoid discussing the mysteries.

CHAPTER II.

ENOCH.

REFERENCES:

Pearl of Great Price, pp. 26—45.

Gen., Ch. 5: 17—19.

Jude 1: 14.

Heb. 11: 5.

QUESTIONS:

1. Compare the homes of the people in the time of Enoch with the homes of today.
2. In what respect were these people extreme?
3. What great prophet appeared among the people at that time?
4. What did the people say concerning him?

5. In what respect did Enoch differ from the people of his time?

6. What did the Lord say to Enoch?

7. Prove from Enoch's reply that he was a man of humility?

8. What promise did the Lord make to him?

9. Why did people come to hear him in great multitudes?

10. How did the people receive his message?

11. How was the power conferred upon Enoch manifested?

12. Show that the promise of the Lord to Enoch was fulfilled.

13. What is a seer?

14. Relate the great vision shown to Enoch.

15. What will prevail in the last days according to Enoch's vision?

16. Why was the Lord weeping?

17. Show that to sin wilfully is foolish and self-destructive.

18. What does the word Zion mean?

19. What is the meaning of the expression: "they had all things in common?"

20. What became of the city of Enoch?

21. How were the people punished who disobeyed Enoch's warning?

22. Compare the results of righteousness with the results of wickedness as shown in the history of this people.

23. When was the city of Enoch to return to the earth?

24. Prove from this lesson that the Lord respects true humility.

SUGGESTIONS:

The life of Enoch affords a good example of a humble man becoming great through obedience to the Lord. In many respects the great prophet Wilford Woodruff resembled Enoch; both were great in their integrity, simplicity and faith.

If time permits, the law of consecration and stewardship might profitably be discussed in connection with this lesson.

The central thought in the lesson is the salvation of the people of Enoch through their righteousness.

CHAPTER III.

NOAH.

REFERENCES:

Gen., Chs. 6—9 inclusive.

Heb. 11: 7.

QUESTIONS:

1. What was the condition of the people before the flood?
2. What evidence have we that wickedness was almost universal?
3. Why may Noah be considered a man of great courage?
4. Of what advantage to Noah was his righteousness?
5. What opportunity was given the people to be saved?
6. Show the goodness of the Lord in this respect.
7. How was Noah's message received by the people?
8. What was the condition of the people when Noah went into the ark?
9. What was taken into the ark?
10. Describe the condition of the people when the flood began.
11. How long did the storm continue?
12. In what country was the ark built?
13. Where did the ark finally rest?
14. What is the dove and olive twig the emblem of?
15. How did Noah and his family show their gratitude for the preservation of their lives?
16. From which one of Noah's sons do the negroes descend?
17. Show the fulfillment of the curse pronounced upon Canaan in the history of the negro race.
18. Why did Noah curse Canaan?
19. Compare the conditions generally of the children of Shem and Japheth with the children of Ham.
20. Prove that Noah was a man of great faith.
21. Prove that Noah was a man of great courage.

SUGGESTIONS:

The class leader might with good effect dwell upon the courage that Noah must have had to withstand the world, and

might appeal to the experience of the young men themselves to prove this. For it is easy enough to do right when we are applauded for it; but hard to perform a duty when our friends laugh at us for doing it.

The consequence of disobedience to parents might also receive emphasis when the class discusses the curse pronounced upon Canaan. If the question of Noah's drinking wine comes up, it might be stated that in all probability Noah did not know the intoxicating effects of wine. Moreover, this was not a case of criminal drunkenness such as we frequently meet with in these days.

CHAPTER IV.

MORIANCUMER: THE BROTHER OF JARED.

REFERENCES:

Book of Ether, Chs. 1—6 inclusive.

QUESTIONS:

1. Where did the descendants of Noah settle?
2. What did they attempt to do in the plain of Shinar?
3. What was the object in building the tower?
4. How did the Lord show his displeasure toward them?
5. What can you say concerning the language that was spoken at that time?
6. What does the word "Babel" mean?
7. What became of many of the people living in the plain of Shinar?
8. What great favor was shown to Moriancumer?
9. How did he secure that favor?
10. What two great promises were made to the brother of Jared?
11. How did the company of Jared compare with the people of their time?
12. What reasons are there for believing that the Jaredites built up a greater civilization in America than existed in Egypt or Babylon?

14. Show that these people were led by the direction of the Lord.

15. What did they call their ships?

16. What is the description given in the Book of Mormon of these ships?

17. By what means were they driven across the ocean?

18. How long were they on the water?

19. What was the nature of their voyage?

20. Where are they supposed to have landed?

21. How did they show their gratitude to the Lord for their safe journey?

22. What did the Lord say concerning the people who should inhabit this land?

23. Show the fulfillment of this prophecy in the history of America.

24. What description of Moriancumer is given in the Book of Mormon?

25. What positive proof have we that Moriancumer was pure in heart?

26. Explain how light was provided for the people in the vessels.

27. Show from the vision given to Moriancumer that man is made in the image of the Lord.

28. What did the Lord say concerning the faith of Moriancumer?

30. What people descended from him?

CHAPTER V.

ABRAHAM.

REFERENCES:

Gen., Chs. 12—24 inclusive.

Pearl of Great Price, pp. 25—37 inclusive.

Book of Abraham—Reynolds.

QUESTIONS:

1. Where was Abraham's native home?

2. What was the religious condition of the people at that time.

3. What was the call that came to him?
4. What purpose was there in calling him to a strange land?
5. What reason have we for believing that Abraham was highly esteemed in his father's family?
6. What was the name of the place to which they moved?
7. Relate what occurred there.
8. What was the character of the people inhabiting Canaan?
9. Why did Abraham go to Egypt?
10. What evidence have we that Abraham was a great scholar?
11. Describe the great pyramids.
12. Prove that Abraham was a generous man.
13. Point out the result of Lot's selfishness.
14. What cities were located in the Jordan Valley?
15. Relate the account of Lot's rescue by Abraham.
16. Who entertained him on his return?
17. What important principle was made known at this time?
18. Discuss this principle.

CHAPTER VI.

ABRAHAM.

REFERENCES:

The same as before.

QUESTIONS:

1. Relate the account of the visit of the three personages to Abraham on the plains of Mamre.
2. Show that Abraham was a courteous man.
3. What promise was made to Sarah?
4. Prove that Abraham was a very kind-hearted man.
5. Show from Lot's experience that selfishness does not pay.
6. What became of Sodom and Gomorrah?
7. Relate the account of Abraham's greatest trial.
8. Why was this such a great trial?

9. What promise was made to Abraham after he had proved his faith?

10. Explain the statement, "In thy seed shall all the nations of the earth be blessed."

11. Where was Sarah buried?

12. Give two examples of Abraham's generosity.

13. Point out as many examples of Abraham's obedience as you can.

14. How old was he when he died?

15. Where was he buried?

SUGGESTIONS:

The teacher will find some helpful information concerning the relation of Abraham to the pyramids in the little pamphlet called "The Book of Abraham," by Elder George Reynolds. Here the author proves that Abraham must have assisted in planning these great works.

CHAPTER VII.

ISAAC AND JACOB.

REFERENCES:

Gen., Chs. 24—32.

QUESTIONS:

1. Where was Isaac raised?

2. Why did Abraham send to his kinfolks for a wife for Isaac?

3. Who was Eliezer?

4. When Eliezer was in doubt whom to choose, what did he do?

5. What was the sign by which he could tell the one to choose?

6. What relation was Rebecca to Abraham?

7. How was Eliezer received by Bethuel, Rebecca's father?

8. What did Eliezer say about Abraham?

9. What kind of man was Isaac?
10. Name the sons of Rebecca.
11. Compare their characters.
12. What is the birth-right?
13. How did Jacob obtain the birth-right?
14. What reason had Rebecca for directing Jacob to secure his father's first blessing?
15. Repeat the blessing given to Jacob.
16. Why did Jacob leave home?
17. Where did he go?
18. Relate Jacob's dream.
19. What promise was conferred on Jacob that was made to Abraham?
20. What did Jacob say when he awoke?
21. Who was Laban?
22. How long was Jacob in Haran?
23. What was his occupation?
24. What reason have we for thinking that Jacob was a wise manager?
25. What important event in Jacob's life took place on his way to Canaan?
26. What does "Israel" mean?
27. Tell about the meeting of Jacob and Esau.
28. How many sons had Jacob?
29. Name them.
30. Name Rachel's sons.

CHAPTER VIII.

JOSEPH.

REFERENCES:

Gen., Chs. 37—47 inclusive.

QUESTIONS:

1. How did Jacob show his love for Joseph?
2. Why did Joseph's brothers dislike him?

3. Give the substance of Joseph's dreams?
4. What was the meaning of these dreams?
5. What did Joseph's brothers say when they saw him coming?
6. Which one of his brothers befriended him?
7. How did they deceive Joseph's father?
8. How did Joseph get to Egypt?
9. Who bought him after he reached Egypt?
10. Why was Joseph so successful?
11. What was Joseph's position in Potiphar's house?
12. Who had him cast into prison?
13. How long was Joseph in prison?
14. What position did he occupy while he was in prison?
15. Give the Butler's dream and its fulfillment.
16. What occasion brought Joseph to the notice of Pharaoh?
17. Relate Pharaoh's dream.
18. What was Joseph's interpretation of it?
19. What did Joseph suggest to Pharaoh?
20. By what power did Joseph interpret his dream?
21. How did Pharaoh reward him?
22. How old was Joseph when he was made prime minister of Egypt?
23. During the seven years that followed what was done with the grain?

CHAPTER IX.

JOSEPH.

REFERENCES:

The same as above.

QUESTIONS:

1. Show the fulfillment of Joseph's dream?
2. How did Joseph speak to his brothers?
3. What was their answer when he called them spies?

4. What plan did Joseph adopt to get to see Benjamin?
5. Which one of them was bound?
6. Relate the conversation between Joseph's brothers when they were in his presence.
7. Why did they not know that Joseph could understand them?
8. What surprised them when they opened their sacks?
9. How did Jacob feel when his sons would not depart without Benjamin?
10. Which one of the boys was responsible for the return of Benjamin?
11. Besides the necessary money, what did they take to Egypt?
12. How were they received by Joseph this time?
13. How did they feel when they went to dine with Joseph?
14. When Joseph saw Benjamin, what effect did it have on him?
15. What plan did Joseph adopt to secure the return of Benjamin?
16. What did Judah say to Joseph concerning Benjamin?
17. How did Joseph explain why his brothers sold him?
19. How did they convince Jacob that Joseph was still alive?
20. Repeat Jacob's words on learning this fact.
21. How were they received in Egypt?
22. Where was Jacob buried?
23. How old was Joseph when he died?
24. What instructions did Joseph leave concerning his bones?

CHAPTER X.

MOSES.

REFERENCES:

Ex., Chs. 2—10; Num., Chs. 7—36; Deut., Chs. 1—34.

QUESTIONS:

1. Why were the Egyptians afraid of the Israelites?
2. How did they show their hatred toward them?
3. Tell the story of the rescue of Moses.
4. What does the word "Moses" mean?

5. What reason have we for believing that Moses was highly educated?

6. What does Josephus say concerning him?

7. What was the manner of worship among the Egyptians?

8. How did Moses differ from them in his worship?

9. What does this show concerning the character of Moses?

10. Relate the circumstance of Moses' slaying the Egyptian.

11. Why was this a critical period in his life?

12. Describe the land into which Moses fled.

13. Compare Midian with Egypt.

14. Of what advantage to Moses was his knowledge of the land of Midian?

15. Who appeared unto Moses in Mount Horeb?

16. Relate the circumstance of the Lord appearing unto Moses in the burning bush.

17. What message did he give to Moses at this time?

18. Show that Moses was a humble man.

19. What was given Moses to show that he had been divinely called?

20. Why was Aaron called to go with Moses?

21. How did the children of Israel receive them?

22. What request did Moses and Aaron make of the king?

23. What was the king's reply?

24. How did the king treat the Israelites after Moses' visit?

25. Name some of the plagues sent upon the Egyptians.

26. Give an account of the last calamity sent upon the Egyptians.

27. Show the result of obedience to the Lord's command on this occasion.

28. What did Pharaoh do after the first born in Egypt were slain?

29. How old was Moses at this time?

SUGGESTIONS:

The fact that Moses grew to manhood under the seductive influences of wealth and idolatry and still remained true to the faith of his fathers, is a point that might with profit be enlarged upon in a class of boys somewhat mature. A map showing the sojourn and wanderings of Israel in the wilderness, will greatly simplify

the lessons on Moses and Joshua. Any Bible Atlas will contain such a map.

CHAPTER XI.

MOSES.

REFERENCES:

Same as chapter X.

QUESTIONS:

1. Which part of Egypt did the children of Israel inhabit?
2. How many were there when they left?
3. Why did they take Joseph's bones and bury them in Canaan?
4. Relate the account of Israel crossing the Red Sea.
5. How do you justify the destruction of the Egyptians?
6. By what means was the presence of the Lord shown to the children of Israel in their journey?
7. How was the water of Marah made sweet?
8. Name two other miracles that were performed in their behalf about this time.
9. Who visited Moses at Horeb?
10. What reason have we for believing that Jethro was a wise man?
11. What important camping place was reached after three months' journey?
12. How long did the Israelites stay there?
13. Relate some great manifestations that were given on Mount Sinai.
14. What did the Lord say to the children of Israel at this time?
15. Under what circumstances did Moses receive the Ten Commandments?
16. Why were the children of Israel afraid to speak with the Lord?
17. How long was Moses in the mountain?
18. What transpired during his absence?
19. Why was this such a grievous sin?

20. What did the Lord say to Moses concerning the people?
21. Show from this circumstance that Moses was a great and unselfish man.
22. What did Moses do when he saw them worshipping idols?
23. How can you justify Moses in having the three thousand slain?
24. After Moses had punished the people, what did he say to the Lord?
25. When Moses returned from the mountain the second time, what was there unusual in his appearance?
26. What did Moses do when the people mourned for flesh and complained to him?
27. What change was made in the government?
28. Explain Moses' reply, "Would to God that all the Lord's people were prophets."
29. What mistake did Miriam and Aaron make?
30. What was Moses' official relation to the other elders who had the gift of prophecy?
31. Give an account of the party sent to explore the promised land.
32. In what respect did Caleb and Joshua differ from the others?
33. What was the effect of the discouraging report upon the children of Israel?
34. Which of those living were permitted to go into the promised land?
35. Why were Caleb and Joshua permitted to go and not the others?
36. What preparations did Moses make before he died?

CHAPTER XII.

JOSHUA.

REFERENCES:

Read the entire Book of Joshua.

QUESTIONS:

1. Who was Moses' successor?
2. Name his qualifications as a leader.

3. Why was Joshua better trained to take the lead after Moses' death than any of the others?

4. On what important expedition was Joshua sent?

5. Prove that Joshua was a man of great courage.

6. Show that the Lord loves men of courage.

7. Compare the people under Joshua's leadership with those whom Moses led out of Egypt.

8. Explain why Rahab was saved, when all the people of her city were destroyed.

9. What great miracle was performed at Jordan?

10. How did this affect Joshua in the eyes of the people?

11. Give an account of the capture of Jericho.

12. How was the city of Ai taken?

13. In what way did the people of Gibeon deceive Israel?

14. Why did the five kings go up against Gibeon?

15. In what respects was the battle against the five kings a very remarkable one?

16. How many kings were conquered in Palestine by Joshua?

17. After the land was conquered, what division was made?

18. How do you justify Joshua in giving Caleb the first choice?

19. From the manner in which Joshua did the work assigned him, what kind of man may we infer that he was?

20. What was Joshua's last work?

21. Give a brief account of his last discourse.

22. Prove that the people esteemed Joshua highly.

23. Give an account of his death.

24. Give a number of reasons showing that Joshua was a man of great courage.

25. Compare Joshua and Moses.

CHAPTER XIII.

SAMUEL.

REFERENCES:

1 Samuel, Chs. 1—15.

QUESTIONS:

1. Who were Samuel's father and mother?

2. Where did they go to worship?

3. What did Eli tell Hannah in answer to her prayer?
4. When Samuel was old enough, where did his mother take him?
5. What did Samuel do in the temple?
6. Tell how the Lord called Samuel.
7. What other instance do you know when the Lord appeared to a boy?
8. What did the Lord tell Samuel?
9. How did the people know that Samuel was a prophet?
10. What is meant by the saying "From Dan to Beer-sheba?"
11. What was the ark of God?
12. Tell of its capture by the Philistines.
13. How did Samuel deliver Israel?
14. Tell of Samuel's sons.
15. What was Samuel's work among the people?
16. When the people wanted a king, what did the Lord tell them?

CHAPTER XIV.

SAUL.

REFERENCES:

- I. Samuel, Chs. 9—31 inclusive.

QUESTIONS:

1. Why did the children of Israel desire a king?
2. Who was Saul?
3. Give a description of Saul.
4. Tell of his meeting with Samuel.
5. How did the people receive the new king?
6. How did Saul arouse the people to help Jabesh?
7. What instructions did the Lord give to Saul through Samuel about Amalek?
8. How did Saul carry out these instructions?
9. Give the conversation between Samuel and Saul after the king's return.
10. Quote 1 Samuel, 15—22.

11. What means did Saul take to drive trouble from his mind?
12. How did David come into prominence?
13. Tell of the friendship of David and Jonathan.
14. Why did Saul hate David?
15. What chances had David to take Saul's life?
16. Why did not David kill Saul?
17. Why did Saul go to the witch of Endor?
18. Wherein did he sin in this?
19. Why can we conclude that an evil spirit deceived Saul?
20. What was the result of this visit?
21. Tell of Saul's death.

CHAPTER XV.

DAVID, KING OF ISRAEL.

REFERENCES:

1 Samuel, Chs. 16—18.

QUESTIONS:

1. Where did Jesse live?
2. How many sons had he?
3. For what purpose did Samuel go to Bethlehem?
4. Tell how David was chosen.
5. What effect did Samuel's anointing have on David?
6. Who was Goliath?
7. What was David's errand to the camp of Israel?
8. When he heard the Philistine, what did David say?
9. What did David propose to do?
10. Tell how he killed Goliath.
11. Whom did David rely on for success?
12. What was the result of Goliath's death?
13. Who was Jonathan?
14. How did Jonathan show his love for David?
15. Why did Saul wish to kill David?

16. What did Jonathan say to David about the kingship of Israel?

CHAPTER XVI.

DAVID. KING OF ISRAEL.

REFERENCES:

- 2 Samuel, Chs. 1—18 inclusive.
1 Chron., Chs. 17—22 inclusive.

QUESTIONS:

1. How did David hear of the death of Saul and Jonathan?
2. How did David receive the news?
3. What was done to the messenger?
4. Give a reason for this seemingly cruel treatment.
5. Where was David first made king?
6. Why was he not king over all Israel?
7. How did he later become king over all Israel?
8. How did David prosper as a king?
9. What sin did David do that brought great trouble to him?
10. Who was Absalom?
11. Tell of his rebellion and death.
12. What did Adonijah attempt?
13. Why could not David build the temple?
14. What preparations did he make for the building?
15. What instructions did he give to Solomon?
16. What special talents had David?
17. How long was he king.

CHAPTER XVII.

SOLOMON.

REFERENCES:

- 2 Samuel, Chs. 1—18 inclusive.
1 Chron., Chs. 17—22, inclusive.

QUESTIONS:

1. What kind of young man must Solomon have been?

2. What had David instructed him to do?
3. What was this temple to contain?
4. Whom did Solomon get to help him?
5. Tell of the richness and beauty of the Temple.
6. How long did it take to build it?
7. Who came to the dedication?
8. What happened when the priests were singing?
9. What took place when Solomon had offered his prayer?
10. What did the Lord say unto Solomon?
11. How did Solomon receive his great wisdom?
12. In what things was he learned?
13. Tell of the queen of Sheba's visit.
14. How did Solomon decide the quarrel of the two women over the child. (1 Kings, Chap. 3, 16—28.)
15. In what other ways was Solomon great?
16. In what did he sin?
17. How long was he king?

CHAPTER XVIII.

NEPHI.

REFERENCES:

Book of Mormon, pp. 1—130.

QUESTIONS:

1. When and where was Nephi born?
2. Give an account of Lehi's family.
3. What advantages did Nephi enjoy in his youth?
4. Why did the family leave the city of Jerusalem?
5. How old was Nephi at this time?
6. What reason have we for believing that Lehi was a wealthy man?
7. Give a brief account of their journey from Jerusalem to the land Bountiful.
8. Compare the characters of Laman and Lemuel with that of Nephi.
9. Repeat the words of Nephi to his brothers when the

complained about going again to the city of Jerusalem for the plates.

10. Give an account of their visit to Jerusalem and their first two attempts to secure the plates.

11. Relate the account of Nephi obtaining the plates.

12. How do you justify Nephi for slaying Laban?

13. Give the words of the Lord to Nephi at this time.

14. Show the faith of Nephi in building a ship.

15. How did Nephi's brothers look upon this attempt?

16. Show by Nephi's answer to them that he was a man of remarkable faith.

17. Besides being a man of great faith, what other characteristic distinguished Nephi?

18. Cite three instances that prove that Nephi was a man of great skill.

19. Point out a resemblance between Nephi and Brigham Young.

20. What evidence have we that Nephi was religious in his early life.

21. What did he see in a vision as recorded in this lesson?

22. Show the result of righteousness in the life of Nephi.

23. Show the result of disobedience on the part of Laman and Lemuel.

24. Show that Nephi was a superior man in several respects.

SUGGESTIONS:

Lehi's travels.—Revelation to Joseph the Seer

The course that Lehi and his company traveled from Jerusalem to the place of their destination.

They traveled nearly in a south, southeast direction until they came to the nineteenth degree of north latitude; then, nearly east to the sea of Arabia, then sailed in a southeast direction, and landed on the continent of South America, in Chili, thirty degrees south latitude. Compendium, p. 289.



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